

THE CHURCH SCHOOL

A MAGAZINE OF CHRISTIAN EDUCATION

WEEK DAY
SCHOOLS OF RELIGION

Hyde Park Cooperative Plan

Middle West Experiment

Preparation in Vermont

Van Wert Classes

THE GRADED PRESS

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August, 1921

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The Church School

A Magazine of Christian Education



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Vol. II

AUGUST, 1921

No. 11

THE better and wiser the manhood and womanhood of a free people, the better and wiser will be their government. Good men and good women are, to say the least, as important to the state as informed men and informed women. Religious teaching instructs as to what is right and what is wrong, and teaches that there is a rewarder of right and a punisher of wrong other than man, namely God, and that God is all-wise and all-powerful. Such instruction therefore places before the mind added and potent incentives to right conduct and added and potent deterrents for wrong action. It thus conduces to good manhood and good womanhood and thereby to the security of life and property and the maintenance of justice and liberty.

THOMAS T. C. CRAIN in *Some Pleas for Adequate Religious Instruction for the Young.*

CONTENTS

The Editors' Outlook	482	A Consulting Department for Church Schools	510
On the Rock or On the Sand	483	The Superintendent's Guide to the August Lessons	512
How Our Church Built a New Home		Are We Utilizing Our Present Equipment or Merely	
Robert L. Calhoun	484	Waiting for More?	Eugene C. Foster 514
Plans for Week-Day Religious Education—The		Small Equipment—Large Results	Arlo A. Brown 515
Hyde Park Cooperative Plan	488	Sane Advertising of the Church School	
Middle West Experiments in Week-Day Religious		Herbert W. Blashfield	516
Education	490	What Are the Best Subjects for Young People's	
Frank M. McKibben	490	Meetings?	Ernest Bourner Allen 517
The Van Wert Plan	494	How to Change Apathy to Action	Alfred White 518
Preparations in Vermont	496	Youth As a Resource	C. DuFay Robertson 519
Standards in Week-Day Religious Education		A Junior Program	520
George Herbert Betts	497	"Omitting the Third"	Frederick Hall 520
The Community Council of Religious Education		The Fairy Store	Elisabeth Edland 521
Henry F. Cope	498	A Departmental Teachers' Meeting	
What a Country Minister Did for His Community		Edna M. Weston	522
Percy R. Hayward	499	Graded Lessons in the Far East	Clara Pearl Dyer 523
Bible Stories in Pantomime	500	A Useful Camera	523
The World of Romance and Reality		Playing With Little Children	
Benjamin S. Winchester	503	Jessie Eleanor Moore	524
Religious Education and Industrial Relationships		Among Recent Books	526
Arthur E. Holt	507	Current Motion Pictures	Third Cover
What the Denominations Are Doing	508		

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The Editors' Outlook

Statement of the Committee on Education of the International Sunday School Association —Sunday School Council

THE world war, in its aftermath, has placed upon the childhood of the world such burdens as no other generation has had to bear.

With industrial and economic stringencies weakening the agencies of moral and spiritual uplift; with commercialized amusements lowering the moral sanctions; with the shortage of teachers causing increased illiteracy, the home and the church cannot be indifferent to the religious nurture of their children.

Investigations show that more than one-half of the children and youth of America under twenty-five years of age are not reached by any organized religious-educational agencies. This condition leads to an alarming spiritual illiteracy which threatens the future of both church and state.

Primary responsibility for remedying this appalling condition rests in the home and local church. As President Harding says: "The future of the nation cannot be intrusted to the children of America unless their education includes their spiritual development."

A better knowledge of childhood, better standards for training, a more adequate organization and equipment in the church school, a keener sense of community interests and the recognition of the necessity of closer cooperation of all forces serving the welfare of the child are the first steps to an improvement of conditions.

To assist the local church and community in this enterprise, denominational and interdenominational agencies of religious education have joined their leadership, and are at work upon a comprehensive program of Christian education for America.

Only by proper recognition of this unique opportunity and the consequent need of immediate financial support can this program be made effective.

The welfare of the child, the progress of the kingdom of Christ and the future of our country depend in no small measure upon this program having the hearty support of its homes and churches.

AS we publish in this issue of THE CHURCH SCHOOL various plans for week-day religious instruction, we feel compelled to add a word of warning against the use of the public-school buildings for religious instruction. Their convenience, time saving and the study atmosphere are urged for their use. The religious atmosphere and sense of possession for their religious work is by many felt to outweigh all of these considerations. Against this we urge, however, the danger of establishing a precedent for again putting religious instruction, under whatever auspices, within the doors of our public schools and imperiling the principle of the separation of church and state. This is a conclusive reason for making any sacrifice that is necessary to keep the week-day religious instruction in the churches or church-provided buildings, not in the public-school buildings.

The fact that public sentiment makes it practicable to use the public-school buildings in certain communities does not warrant the setting of this precedent.

The use of time from the public-school schedule may on the other hand be employed for religious instruction with no such disadvantage. The question becomes one of the relative value of subjects of study. Thinking people are growing to believe that religion is of too great importance to be crowded into one hour per week. That all children of all faiths should, at their parents' request, have opportunity for religious instruction on the week day, appeals to all as fair and to most as wise. If the right approach is made to the school authorities they are always found sympathetic and a practical schedule can be worked out which utilizes economically the time of the teacher of religion.

OUR schools will be glad to know of the following cablegram which was received early in May by the Near East Relief. No relief supplies had reached Alexandropol since November, 1920. On the first of April all the 18,000 orphans and seven Americans were put on half rations. As the cablegram states, the food arrived the very day on which these were exhausted. The cablegram is signed by the Assistant Secretary of the Near East Relief.

Near East, N. Y.

Constantinople, May 3, 1921.

Trial food ship Quequen entered deserted harbor Batoum where remained only ten bags flour. Alexandropol wired "No food at any price. *Four days more and we are finished.*" Immediate transport saved eighteen thousand orphans, seven Americans, at Alexandropol where food arrived same day, last half—Rations exhausted. Soviets guarantee Near East unrestricted access to Georgia, Armenia and Azerbaijan, with absolute protection and direction of orphanages and supplies, latter duty free. Soviet transcaucasian policy surprisingly moderate, apparently wishful. Foreign sympathy.

JAQUITH.

DO you recognize the progress from grade to grade, or department to department of the pupils of your church school? Do you have "promotions" and has your school adopted any requirements which must be met before the pupil takes up the next year's work? Perhaps the pupils always advance with their classes, but some difference is made in the recognition given them if the requirements of the previous grade have been met. THE CHURCH SCHOOL has received many requests for standard promotion requirements. This is a field which needs careful demonstration. We would like to hear from schools where such a plan has been worked out, even if it pertains only to one or two grades. Please send an outline of your promotion requirements to any of the editors and we shall hope to publish them in an early issue of this magazine. All manuscripts should reach the editors by September fifteenth.

On the Rock or On the Sand

FAR back in the history of Israel it was revealed to men of vision that nations as well as individuals are under moral law and that the only basis of true national greatness and abiding national prosperity is righteousness. Note the significant promise concerning the founder of the Hebrew race:

Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice.

The same thought runs through all the teachings of the great Hebrew prophets. It was the central theme of their messages. Age after age they sought by every conceivable method of emphasis and illustration to bring home to the people the fact that the only way to permanent national security and prosperity was the way of obedience to the divine law. "Seek good, and not evil," says Amos, "that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say." And he prophesies swift and terrible retribution for the nation whose rulers "turn justice to wormwood and cast down righteousness to the earth." In like manner Isaiah tells the scornful rulers of Jerusalem, who boast that they have entered into a treaty with death and made a compact with Sheol that they have made a lie their trust and taken refuge in falsehood and are therefore secure against the dangers that threaten, that their boasting is vain. For Jehovah "will make justice the line and righteousness the plummet; and the hail shall sweep away the refuge of lies and the waters shall overflow the hiding-place." "Your covenant with death," he adds, "shall be annulled and your agreement with Sheol shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down by it."

THE last of the three recorded temptations of Jesus was an appeal to him to disregard moral considerations and set out to build a kingdom by force. The prompt and emphatic rejection of the dazzling offer of the tempter meant the definite choice on the part of the Master of the way of justice and righteousness and service. It meant reliance for the accomplishment of the end which he sought, namely, the building up of a great world-brotherhood, a kingdom of God on the earth, upon spiritual rather than material forces.

THE truth proclaimed by the Son of man as well as by the seers and prophets of many lands is strikingly confirmed and illustrated in human history. Western Asia, Eastern Europe and Northern Africa are covered with the ruins of great civilizations. And they all perished, as Matthew Arnold strikingly puts it, for want of righteousness. Nor has the attempt of modern nations to ignore fundamental moral laws been more successful. Witness the tragic events of recent years and the chaos and confusion which reign throughout the earth today.

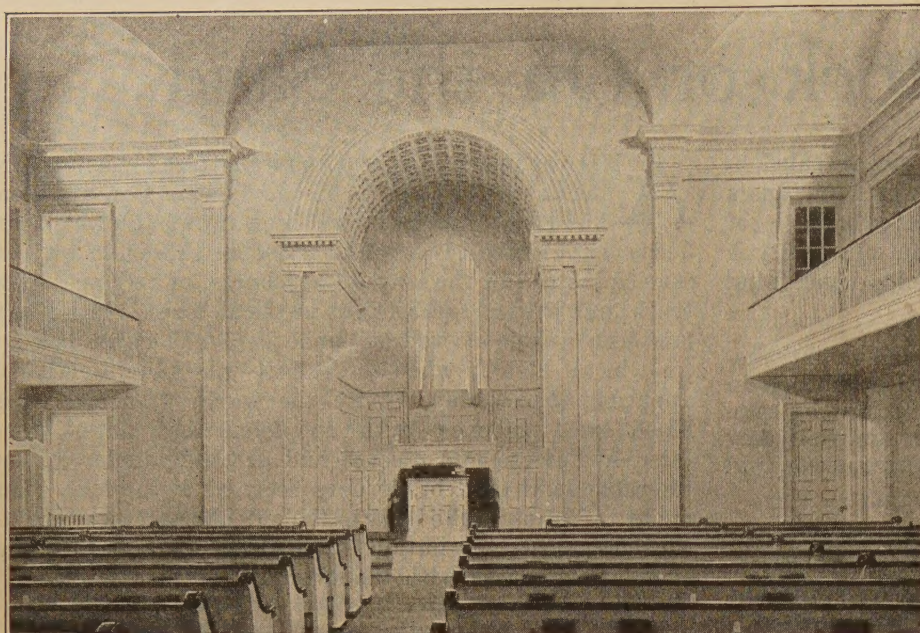
AND yet in the face of a thousand disastrous experiments men refuse to be convinced. For nineteen hundred years they have been trying to prove that Jesus made a foolish mistake when he chose the way of service instead of the way of selfishness, of reliance upon truth and justice rather than physical force. The effort has been a hideous failure, and there has never been a time in all history when the failure was more strikingly apparent than today. With the world drenched with blood and poisoned with suspicion and hate, desolated by famine and disease and groaning under an intolerable load of debt, it does seem as if, at last, men ought to begin to take heed to the old affirmations, "Righteousness exalteth a nation," and "All they that take the sword shall perish with the sword."

THE hesitation of our President about calling an international conference on disarmament is perhaps natural. The sentinel on the wall is not in a mood to discuss giving up his gun so long as a wild mob is howling beneath him. The only way to overcome his uncertainty is by assuring him that in such an undertaking he would have the moral backing of the nation and that it would meet with a favorable response in other countries.

IAM thoroughly convinced that the great masses of the people in both Europe and America have, during the last three years, been misrepresented and betrayed by their leaders. The people were ready at the close of the World War to try a new experiment in international relations based on mutual confidence and good will and the recognition of mutual dependence and reciprocal rights and obligations. But the diplomatists and politicians would have nothing of the kind. Instead of encouraging faith in the might of righteousness and appealing to the nobler impulses of the human heart, they deliberately adopted a course that would tend inevitably to breed skepticism and suspicion and to make reconciliation and cooperation impossible. Satan, himself, if he is still taking an interest in the affairs of men, must be entirely satisfied with the result. The close of the third year since the armistice was signed finds the old wounds still open and bleeding and the old hatreds and jealousies intensified.

Meanwhile there remain some millions of men and women who still refuse to bow the knee to Baal and who in their hearts are protesting against the monstrous betrayal. What is urgently needed just now is the finding of some way to make this silent protest vocal and effective. There ought to be some kind of a world-wide League of Peace that could bring pressure to bear upon the governments in favor of progressive disarmament and friendly cooperation that they could not ignore. The present situation is intolerable. If something is not done speedily to put a stop to tendencies now in progress the prospect is that civilization may within a few years commit suicide.

E. B. CHAPPELL.



The Chapel Looking Toward the Choir

IN the spring of 1915, The Church of the Redeemer decided to move. For more than half of its seventy-eight years it had lived in the heart of an old residence district in New Haven. But strange neighbors were crowding in now,—garages and fruit stores and a clattering railway that banged along the bottom of an old canal near by. The grown-ups in the congregation were not seriously disturbed, for they had a fine auditorium and their religious needs were being served. It was the children who suffered. Full provision for *their* needs had not been made in the old church building, and now there was no room to build better. So the children and the young people began to drop away. The church was dying at the root, and transplanting seemed the best cure.

The place chosen for a new establishment was a large corner tract far out toward East Rock Park, in the midst of a solid area of homes. On part of the tract stood a big square dwelling-house, with fourteen usable rooms above ground, and here the church school, reorganized from the Cradle Roll up, settled for its class sessions. For the services of worship of both church and school, there was built a small wooden tabernacle with tarred roof, linoleumed floor, and a forest of joists and rafters in full view. This makeshift plant was to be converted by the spirit of the people into a church for four solid years. But no one guessed that in 1916.

The building committee, meanwhile, was making large plans. Eventually there must be two buildings; a church with a big auditorium, big enough to make room for years of growth, and a parish house fit to fill every need of a modern church school. Either one by itself would cost \$75,000 and it seemed impossible to build more than one at a time. Which, then, should come first? The church needed a place to worship; it could not live in a tent forever. But the children needed a place to study, to work and to play; that was why the church had moved. The committee faced this problem squarely and

solved it. They recommended to the church that the parish house be built first, and that within it there should be included a chapel suited in both size and beauty for congregational worship. So plans were laid for a building to care for children, young people, and adults—to provide for worship and study, physical recreation and social life. It was to be a church home for the whole parish.

Then came the war. The prices of labor and materials went sky-rocketing, and the estimated cost of the building went up \$30,000. The church valiantly straightened its shoulders and told the committee to carry on. They couldn't let a contract for the whole job, but they could start building on a cost-plus basis, and they were ready to do it. Before the committee could fit its plans to the new situation, however, word went out from Washington to suspend all building operations till the end of the war. So the wheels stopped. By the time they were started again, prices had mounted still higher, but the church members were determined to go through with the job



The Parish House, Church of the Redeemer, New Haven, Connecticut

How Our Church Built a New Home

By
Robert L. Calhoun

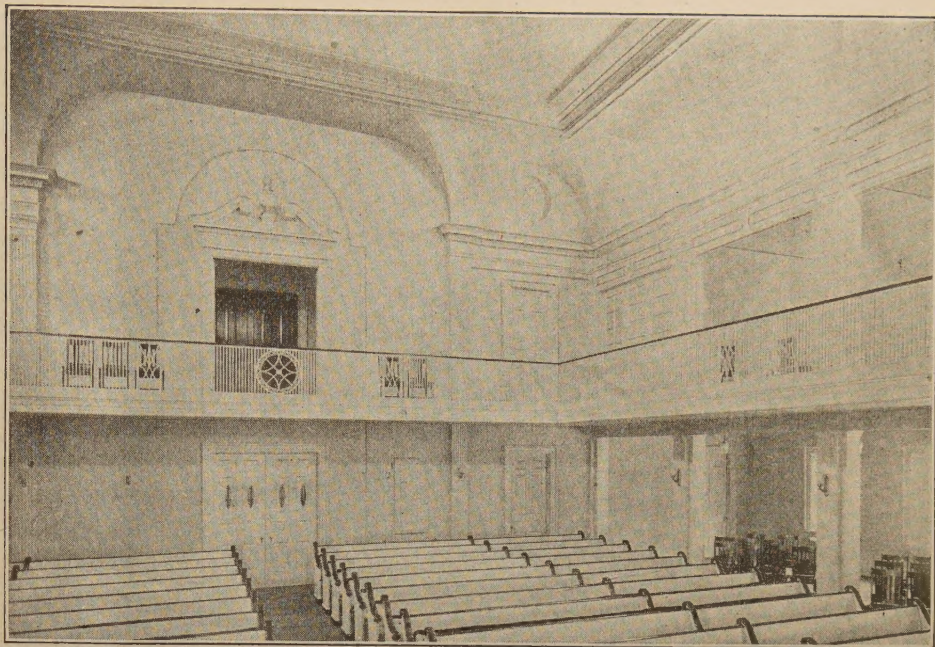
around which their loyalty had now crystallized. When the building was finished and dedicated in October, 1920, they had spent \$135,000, and they were well content.

The new home of the church is a solid Colonial structure of sand brick and stone. It depends for beauty upon clean lines and nice proportions rather than upon ornament. There is no fin-
sel. Outside, its hard surfaces will become only more beautiful as years of weathering soften their colors. Inside, it is bright and open and full of dignity. Its corridors are straight, its corners are square, its ceilings are high and white, and there are many windows.

The chapel is the center of the building. Here the finest taste of the designers and the most skillful craft of the workmen have spent themselves in making a beautiful place of worship. From the swinging doors at the entrance, one looks past rows of white pews to the pulpit and the white choir loft under a high arched canopy of white. White fluted pilasters carry one's glance straight up toward the cool, high ceiling, and windows of clear glass throw a flood of light over the whole view. There is no glaring austerity in all this white radiance, for the rug and the velvet cushions are of deep plum-color, the organ pipes are dull gold, and there are panels of faint blue and rose in the ceiling and in the vault over the choir. Around three sides of the chapel runs a balcony, with slim, delicate banisters. Seven open classrooms line the side walls behind the balcony, ready for use whenever they may be needed. High up overhead are circular windows to bring light from above the tree-tops; and hidden along the top of the chiseled cornice are electric globes to light the chapel at night by reflection from walls and ceiling.

Stretching the full seventy-five foot width of the building, with its ceiling two stories above the ground, the chapel is quite large enough for the ordinary service of worship. There have been special services that filled every seat on the floor, from wall to wall, and packed the balcony and the alcoves with extra chairs. So it has already become clear that the need for a larger auditorium has not been wiped out. But for the present and the immediate future, the chapel fills admirably the need for a place of worship. So much for the first half of the builders' problem and its solution.

To the educator, the way in which the second half has been solved is, perhaps, more interesting still. For this building is not merely a church; it is a school, a recreation hall, and a social center as well. When one enters the front hallway, he finds on either side the rooms of the Beginners' and Primary Departments of the church school. Each is an assembly room, with a polished floor, cool grayish walls, and what appears to be a heavily beamed ceiling. There are four or five big windows in each of the rooms, and a fireplace that gives a bit of extra ventilation. Along the walls are tall white cabinets for supplies, with drawers that will open even in wet weather. Pianos, work tables, and chairs of assorted sizes are provided, and other much-needed equipment will be added.

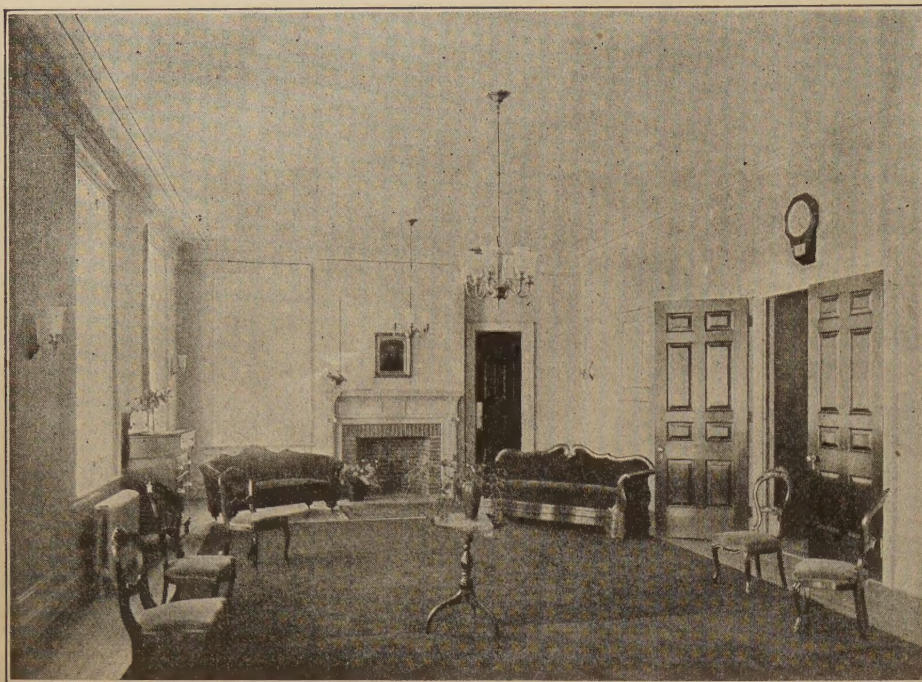


Interior of the Chapel, Showing Classrooms Off the Balcony

In these rooms the younger children assemble at the hour of the morning service. While the processional hymn is sung they march into the chapel and up to their small chairs at either side of the platform, to take part as regular members of the congregation in the opening of the service. There are a brief ritual of prayer and response, a memory Psalm for everybody, and a story sermon for the children. When their part is done, they march back to the assembly rooms for their departmental worship and class work. Each assembly room is fitted with two accordion partitions, so that each can be divided in a moment into three class rooms, with the grades separated until it is time for reassembly. Panels of slate are set in the sliding partitions to serve as blackboards, and the study materials for each class are in the cabinet in its own section of the room. So there need be no interruption until the department is called together for dismissal when the children's parents are leaving the chapel for home.

The Junior, Intermediate, and Senior Departments meet at 9:45 for a joint service of worship in the assembly room back of the chapel. Their classrooms, for the most part, are on the second floor, seven of them, as we have seen, just off the balcony in the chapel, and eight more over the junior assembly room. Each of these rooms has a large outside window for light and ventilation, and the eight rooms in the "ell" have plastered walls and doors that open into a common corridor. Here again there is complete privacy for each class during its lesson period. The assembly room serves not merely for the opening and closing worship of the three departments named, but also for the Young People's Association on Sunday evening, for the midweek meeting of the church, and for the monthly conference of teachers and officers in the school. A dumb-waiter brings from the kitchen supplies which are needed for the workers' conference.

Besides the classrooms on the second floor there are three club rooms in the basement which classes of boys occupy as pupils on Sunday and as Scouts during the week. Here, too, the young people's class meets at the close of the church service for a forty-minute session. The adult class, newly organized last winter with fifty members, has filled the women's parlor on the second floor.



The Women's Parlor

Thus, separate provision has been made for every class in the school, and by making the fullest use of the equipment, it will be possible to care for the new classes which are constantly being formed through promotions and readjustments.

The week-day activities demanded from this parish house call into play all the rest of its resources. There is, first of all, a big open hall under the chapel, which serves as a gymnasium, a dining room, and an auditorium for lectures and entertainments. It is sunk three feet below the club room floor level, so that the open corridor across the front of these rooms makes an excellent visitors' gallery when volley ball or basketball games or folk dances are occupying the floor below. On the opposite side of the hall is a stage for dramatics, with a screen for stereopticon views and moving pictures. At one side of the stage is a dressing-room with showers for the men, and from the stair-landing at the other side opens a similar room for the women. The gymnasium is lighted from above, with electric bulbs recessed into the ceiling out of harm's way and shielded by steel gratings. The floor is clear of cumbersome apparatus, and during the cool half of the year, six recreation groups under a skilled director fill it full of romping children and grown-ups. There is no question of the attractiveness and utility of this part of the building.

When the gymnasium is to serve as a dining hall, then the big kitchen and the serving rooms are cleared for action. Tables can be set for nearly three hundred persons on the floor of the hall (it's been done!), and the cupboards are stocked with dishes for all of them. There are store-rooms and a pantry at the rear; there are a huge range and a water

heater; and there are several big slate-bottomed sinks along the walls. But the burden of dish-washing is carried on by a whirring, white-enamelled demon that takes in dishes by the trayful and sends them out clean and smoking hot, to be stacked up and put on the shelves. Even big suppers have lost a part of their frightfulness.

Apart from the big hall in the basement, the other social center in the parish house is the women's parlor on the second floor. In this room more than in any other there has been a formal elaboration of ornament. The fireplace at one end of the room is topped by a single oil painting, and at the other end hangs a heavy gilt mirror. The floor is covered with a luxurious rug, the windows are hung with heavy black-and-gold tapestries, and the chairs and sofas are of ornate Continental design. For the convenient serving of tea, there is a tiny kitchenette

next door, and across the corridor there is a closet for sewing-machines and material of various sorts. The Women's Association is well quartered.

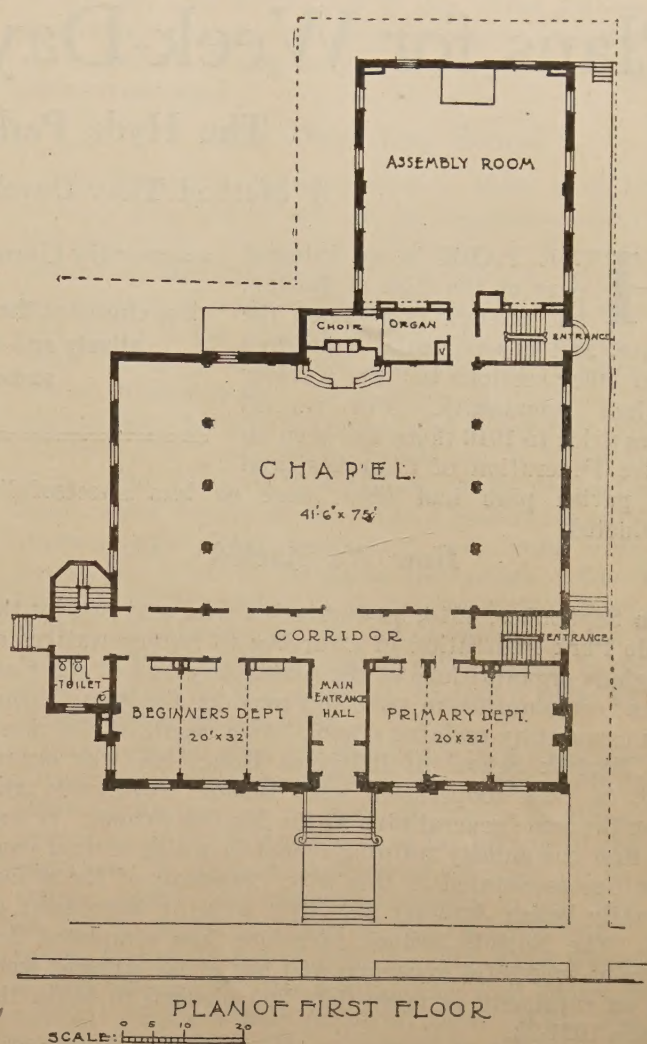
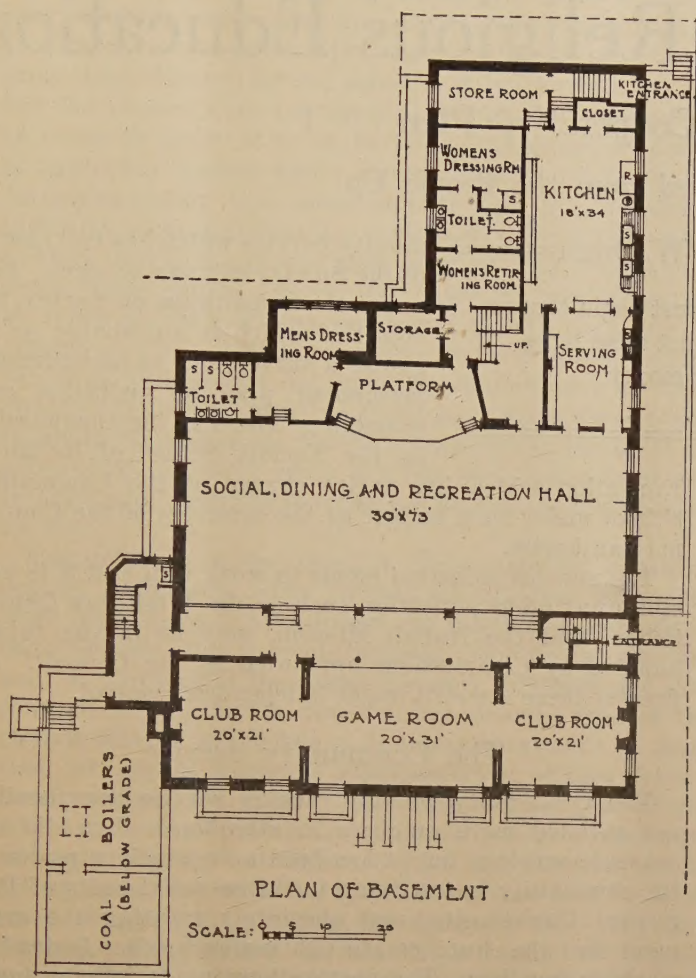
The last two rooms on this floor are the pastor's study, —a spacious, well-lighted corner room with a big fireplace,—and an office for the pastor's secretary. Both are pleasant rooms, comfortably furnished and well suited to the purpose which they serve.

The parish-house has four main entrances, besides a fifth at the rear of the building. Three of these entrances—or exits—communicate directly with the first and second floors and the basement by short, straight flights of stairs. The beginners and primary children have but a few steps to climb from the ground to the first floor level, and once in the building they simply pass from one room to another on the same floor; there is no more stair-climbing for them.

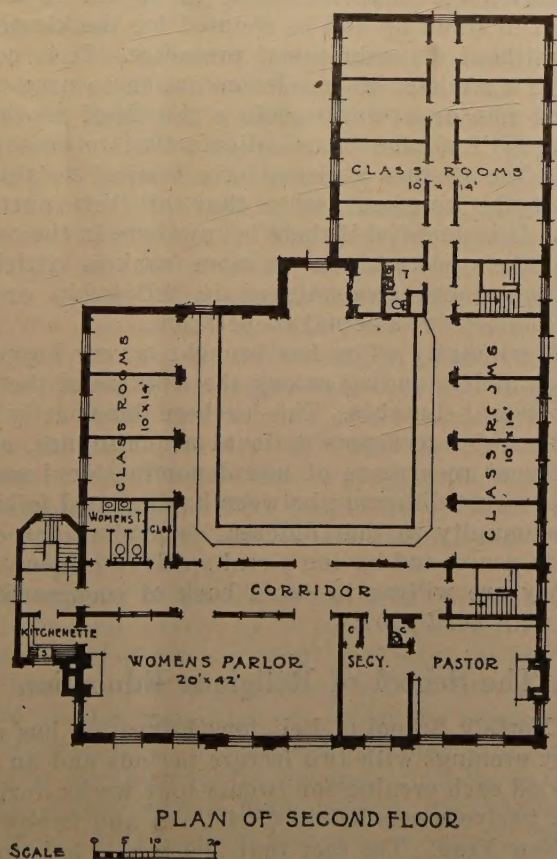
Besides the dressing rooms in the basement, there are



The Beginners' Room



WILLIAM S. GREGORY
NEW YORK
ARCHITECT



lavatories for men and for women on the second floor, each opening directly from a main corridor. A children's toilet room with special equipment is on the first floor, near the kindergarten room. Coat racks and umbrella stands are placed in the hallways, and low hooks for the small children are fastened against the walls.

The heating plant, with coal-bins, furnace, boilers, and all, is stowed away in a cavern hollowed out under the ground at one corner of the building. It is easily accessible, yet it takes up none of the valuable basement floor space, and its hot tanks, its coal-dust, and its smoke are well insulated from the rest of the rooms. And more, the danger of fire from this source is cut almost to zero. Here again the builders have planned well.

So the knotty problem of housing adequately both church and church school has been solved. With a beautiful chapel for its worship, the church can look forward to its future church building without impatience. And the school, well housed now, can look forward to still better things to come; for when the new church has been built, the chapel will become the worshipping place for the school grown large. This parish house is built for classes and departments yet unborn.

Plans for Week-Day Religious Education

The Hyde Park Cooperative Plan

A Method That Developed from the People Up

HYDE PARK is an integral part of the City of Boston, but is eight miles from the center, and is sufficiently separated from other sections to form a fairly distinct community. For several years prior to 1916 there had been an active Federation of Churches, and the parish plan had been more or less successfully conducted.

How We Started

In September, 1916, an invitation was sent out by the Hyde Park Federation of Churches to representatives of religious organizations of the community and of eight adjacent communities to meet and consider the organization of a community training school. As a result of this meeting Norfolk School of Religious Education was organized, in close cooperation with Boston University, and upon the same general plan as the Malden School. It was the first community training school in which several communities cooperated in this way. Sessions of the school actually began January 29, 1916, with an enrolment of 375. The Norfolk School, therefore, has completed five years of successful existence, and has at the present writing an enrolment of more than 200 pledged to begin the season 1921-22.

While the school was fathered by the Hyde Park Federation of Churches, it was handled as an independent organization with a backing Council of 100 chosen from the different communities, a Board of Directors, and a Board of Education. It is a thoroughly cooperative effort, and has been a great factor in unifying the religious forces of the community. For many years Hyde Park has had Union Summer Services, conducted by four of the Protestant churches. In 1918 all of the Protestant Sunday evening services were consolidated into one all-the-year-round Community Service. The scarcity of coal and the necessity for economy during the war had stimulated the effort to consolidate. At first, Sunday evening services were held by two groups of churches, but later all were merged. This has been carried on successfully for three years.

With the development of the Norfolk School, the Community Service and other common efforts, it was decided in the fall of 1920 to organize the Hyde Park Council for Religious Work. This Council takes the place of the former Hyde Park Federation of Churches and also of the Norfolk School Council of one hundred. Its initial membership was composed of those who had maintained an active interest in cooperative religious work in Hyde Park. New members may be added by vote of the Council. The Council has three meetings a year in September, January, and May, the January meeting being the annual meeting for the election of officers. There are at present three active Commissions appointed by the Council for cooperative work. First is the Commission on the Com-

=====By George W. Owen=====

For churches that must begin conservatively and cannot raise large sums of money

=====

munity Service which has full charge of the Sunday evening services. Second is the Commission on Survey, the object of which is not simply to organize a survey, but to inaugurate a permanent plan of visitation and oversight. Third is the Commission on the Norfolk School of Religious

Education which has entire charge of the Community School under such budget as the directors of the Council may authorize.

The new organization seems to work well and it is possible that other activities, such as the Week-Day Church School and the Italian Mission, may be in the future handled by Commissions appointed by the Council. At present these are still under independent control.

The Community Service

The Community Sunday evening service has possibly not enlisted more numbers in attendance than did the separate services, but it has been a tremendous power in the community in testifying to the essential unity of Protestant Christianity, and absolutely refuting the argument that the churches are fighting each other instead of working together. The pastors have made joint evangelistic efforts, and have been able to appeal to the unchurched to stand up and be counted for the kingdom of Christ without denominational prejudice. It is not unusual for a minister of one denomination to urge an unchurched man or woman to join a church of another denomination if all the facts indicate that to be the best choice. The pastors at least have learned to think in terms of the kingdom rather than of their particular church. It is doubtful if there is anywhere in the country a group of six pastors who are more frank in criticism of each other, more good-natured in fellowship or more honest and hearty in actual cooperation.

This community effort has brought a very happy and thorough understanding among the workers of the different Protestant churches. This has been done partly by the promotion of interdenominational acquaintance, and by the frequent recurrence of interdenominational worship. There is a vast difference between having good fellowship in a community so that different denominations *eat* together in peace, and having a real spirit of cooperation so that they are willing to stand back of cooperative programs with *hard work*.

The School of Religious Education

The Norfolk School of Religious Education has met on Monday evenings with two lecture periods and an assembly period each evening for twenty-four weeks during the season, twelve weeks before Christmas, and twelve weeks after New Year. The fact that 200 people have pledged their enrolments five months preceding the opening of the

school year indicates that the school has taken a strong hold upon the community life. During the war it became practically impossible to open the schoolrooms of the Congregational Church for the sessions of the Norfolk School, but the classes were continued, some of them being held in rooms of the Y. M. C. A. building, and some being sent to individual homes where warm rooms could be found. Notwithstanding this inconvenience and the increasing difficulty of transportation, especially during the severe winters, thirty-five people were graduated in 1919 after a three years' course. Since that time the trolley service to three of the outlying communities has been discontinued, and in one of these communities a similar school has been established so that the constituency is more strictly limited now to Hyde Park, and two or three towns immediately adjacent. While, consequently, the large enrolment of the early years has not been maintained, the interest and loyalty have increased during the five years of its life.

The influence of the school in the community is almost beyond estimation. The church schools that have sent their teachers to it have found the spirit and methods of their Sunday schools revolutionized. One pastor who has had his workers in the school for only one semester said that already he had a *new* Sunday school. One of the church schools which has a Junior Department of more than 100 pupils, when the superintendent of that department resigned, found that there were at least four people who had been attending the community school who were not only willing, but *eager* to take the position, so inspired were they with the spirit of service, and so interested to put into practice the methods that they had learned. Many school teachers have found the courses helpful for their day-school work, and the influence of the parents' and young people's courses upon the homes is incalculable.

During the semester just closed, several girls of high-school age, and a little older, who had been taking Margaret W. Eggleston's course on *Womanhood in the Making*, asked if more instruction could not be given them upon girls' problems. The result was the organization of an afternoon class with an enrolment of 132 girls, who in a reverent and beautiful way received instruction and inspiration for the problems of their own lives and their future homes. The unusual thing about this course is that the demand for it came from the girls themselves, and that the interest was sustained unabated to the end of the course. Some people have said that they preferred to live in Hyde Park because of the community school.

The faculty of the Norfolk School has been chosen with especial care. We have always gone on the theory that we must give the Hyde Park people the very best available, and we have actually had as instructors some of the finest experts in the country.

The expense of the school has been borne partly by enrolments and partly by popular subscription. At the present rate of tuition (\$4.00 per year) an enrolment of two hundred would pay about half of the expense. An active finance committee has found the people very willing to contribute. In some cases appropriations have been made by the churches for the support of the school. One of the church schools automatically pays the enrolment fees of all of its teachers who wish to attend. The season of 1920-21 closed with all bills paid, and a balance of about \$70 in the treasury. The Alumni Association is

a valuable help in the life of the school, having raised considerable money for current expenses, and also having set aside \$100 during the past season as a nest egg for an endowment fund.

The Week-Day School

The Week-Day Church School in Hyde Park has been so far a development only in the Congregational Church, the outgrowth of a pastor's class. It is based upon the conviction that the forces of evil and error must be met not so much by antagonism as by the training of children and youth in the highest revelation of the truth. Aside from the fact that a large proportion of children in the United States receive no religious instruction, the Protestant churches are confronted also by the fact that other systems give much more instruction to their children than we do. In Hyde Park the Jewish Rabbi teaches three hours a day for six days a week. He has his children in three groups. This means that each child receives six hours per week of religious instruction. The Roman Catholic children receive religious instruction every school day in the parochial school, and on Sunday in the Sunday school. Protestantism can hardly expect to hold its place in America if it gives its children a scant half-hour of instruction once a week.

Our boys and girls are frequently at a tremendous disadvantage in talking over religious matters with those of other faiths because of their ignorance of the common principles of Christianity and of the history of their own churches. A Harvard sophomore, brought up in a Protestant church, was recently traveling in the West when he met an attractive lady of the Catholic faith. After telling him about her church, she said, "And what church do you belong to?" He mentioned a well known denomination. "I know nothing about that. What does your church stand for?" He attempted to tell her. After he had finished she said, "Well, I do not think very much of your church. You do not seem to know what it does stand for." He asked her to give him a little time and came back with a somewhat better but very imperfect statement. It was not that the church he represented did not have a faith, and one for which his ancestors had suffered persecution and martyrdom, but it was simply that he was not familiar with its principles or its history. If there is any other hope for Christian democracy than religious education, what is it?

Our present plan in Hyde Park gives religious instruction in four groups. Group I includes public-school grades I, II, III. Group II, grades IV, V and VI. Group III, grades VII and VIII, and group IV, high-school young people.

The courses of study, of which an outline will be gladly sent on request, are supplemental to the work of the Sunday school, and include hand work and memory work. Missionary stories and instruction find a place with each group. The youngest group has been taken in sections into the auditorium to observe and study the series of church windows which depict the Life of Christ. Their hand work is, partially, the drawing of the window frame and inserting a brief sentence which summarizes the meaning of the window studied. One object in following this plan is to cultivate the spirit of reverence, and link it up with the church auditorium.

The curriculum of the second group includes hero stories and a great deal of Scripture, hymn and memory

work. For this class the stereopticon is used, not as an accompaniment of the story, but to give the historical setting and background, preceding or following the telling of the story. The child's attention is, therefore, not diverted by the pictures while the story is being told.

The third group has a simple presentation of the Nature of God; Man as a Child of God; Christ as the Supreme Example, Teacher, Hero, Friend and Saviour; The Meaning of the Christian Life; The Church; Baptism; The Lord's Supper; Christian Service. The course is not given as a direct appeal to church membership, but is intended to fit one for church membership as well as for Christian living. Group four, the high-school group, has generally taken up topics chosen by the members of the class out of a large number of possibilities suggested by the pastor. They have included such topics as "The Bible," "Social Life," "Choosing a Life Work," "Choosing a Life Partner," "Sin," "The Future." During the past season there have been 202 enrolled in the classes of the Day School with an average attendance of 167.

I have said that the Day School was confined to the Congregational Church. An exception to this during the past season has been the afternoon girls' class conducted by Mrs. Margaret W. Eggleston. When this class was started, the high-school girls from the Congregational class were sent into this course. This left the high-school boys by themselves and gave an opportunity to meet them at a supper conference once a week, and to talk with them more informally and frankly about their own life problems. All classes except the high-school class have met on Wednesday afternoons at four o'clock, the children coming right from the public school. At present it is impossible to get school time for this instruction in the City of Boston, and the work must be done outside of public-school hours if at all.

The problem of enlisting the cooperation of parents has been a considerable one. The lives of children are crowded more than full. Music lessons, dancing classes, home lessons for the public schools, the need of out-door play, the demand for social events, all make it difficult to crowd a new thing into their lives. This must be done partly by

creating in the local parish an atmosphere favorable to religious education. In Hyde Park we have taken the stand that more religious education for our children is absolutely necessary if Christian democracy is to be a success; that the need is imperative and critical; that the instruction to be given at the week-day school is more important than dancing classes or even music lessons, and more important than much of the instruction in the public schools; that while it is difficult to make the adjustment, it *must be made* if democratic Christian civilization is to continue. Many of our parents have seen the necessity and have cooperated in the effort with great loyalty. It has been possible, also, to secure very excellent trained leadership from volunteer workers. Our school has been going at least three years, and we have hired no teachers.

I have sometimes been asked, "Why not make it a community work?" The answer is that I would be very happy to make it a community work, and hope to do so just as soon as possible. The matter has been presented repeatedly to the other pastors, and most of them are favorable to the project, but are not quite ready to invest the energy and money necessary to sustain it as a community work. The attitude of the Congregational Church is that it will do what it can for its own children, holding itself in readiness to make it a community enterprise at any moment that the other churches are ready. This time will probably soon come. Meantime, we do not feel that we can leave our own children without instruction for the intervening years.

One value of this experiment seems to be that without much overhead organization or expense, we have made a beginning, such as may be made in almost any parish. The work can grow and very easily become part of a larger plan, but if it does not develop to a larger extent, no great organization is branded with failure, and no great expenditure of money is wasted. It seems to us that when very many churches create in their constituencies an educational atmosphere, and establish some form of week-day instruction, we shall have a psychological and practical basis for a community effort, and for recognition and cooperation from the public-school authorities.

Middle West Experiments in Week-Day Religious Education

WITH a religious education renaissance sweeping over the country in which increasing emphasis is being placed upon week-day religious instruction, all effort looking toward the development of types of programs of week-day religious education are of great interest and value. While attempts to organize week-day religious instruction in different communities will vary greatly in different respects, some common objectives, common methods, and uniform results will be found to obtain in most communities. Local conditions are destined to play a large part in determining the exact type, details and success of such programs. Attempts to reproduce entirely the program of one community in any other may possibly result in failure. On the other hand, the experience and results of each attempt will be of great value to other communities.

By Frank M. McKibben

The scope of this discussion is limited to the considera-

tion and comparison of programs in two communities which reveal certain common objectives and principles, and at the same time show how differently details are developed. The discussion is limited to these two because of my intimate acquaintance with them as Community Director of Religious Education in each case. It will be in the interest of clearness to describe each program separately.

It has been the general aim of the Board of Religious Education in each of these places to provide week-day religious and moral instruction of a high grade, adapted to each age, at a time in the week which will secure the best results and which will make possible an enthusiastic and wholesome response on the part of the pupils. The attempt has been made to build a program which will command the respect of the community and bring about the active cooperation of the public-school authorities.



In the School of Religious Education

I. The Evanston Program of Week-Day Religious Instruction

Evanston is a select suburb of Chicago with a population of about 40,000. It has two public-school systems with a total of twelve public-school buildings and a school population of approximately 4,700.

The Evanston Council of Religious Education, formed in the fall of 1919, included in its membership representative church people from all Protestant churches and community leaders, but did not call for any certain, specific, and official representation. The Council elected a Board of Religious Education of seven members, and Executive Committee of nine, with a Finance Commission and other working groups.

Week-day classes of religious instruction have been held for three terms. Approximately 1,000 children of the first six grades received the religious instruction for two and one-half hours a week for eight weeks in the spring of 1920. Under somewhat unfavorable conditions twenty-five classes were organized in the fall with an enrolment of 503. A very successful spring term (1921) was held for eight weeks with an enrolment of close to 600 pupils. The classes were held outside the regular school hours, from 8:15 to 8:45 each school morning of the week, in regular classrooms in the public-school buildings. For the use of these rooms a rental fee was paid to the Board of Education. A very general protest from the parents over the early hour was experienced, and it is felt large numbers were not enrolled who would otherwise have entered the classes.

In the first term thirty-two teachers were employed, twenty-five of whom were public-school teachers, who, in addition to their school duties, assumed the work of religious instruction. Of the twenty-five teachers who cared for the work of the fall term, nineteen were public-school teachers. Twenty-seven of the thirty-four teachers of the last spring term were teachers of the public school. The teachers were paid by the hour. They met for conference and instruction once each week with Dr. John E. Stout

of Northwestern University. Their work was supervised by the Community Director of Religious Education.

No suitable textbooks were available. The Board of Religious Education selected a sufficient number of lessons from various books and lesson series. These lessons, largely Biblical and extra-Biblical stories, were graded, arranged in suitable order, and mimeographed for classroom work. Bibles were used in the classrooms, and songs of suitable character and value were introduced. On the whole the interest of the pupils was marked, their response to the instruction enthusiastic, and their attendance and punctuality fair. The work was entirely voluntary; enrolment in the classes meant that the parents had signed a written request asking that their children be permitted to take the work.

The ideal program toward which the Board of Religious Education is working in Evanston is that which provides religious instruction for the pupils in the regular school time for a minimum of two periods each week. The program which is now being conducted is an experiment and a beginning which will lead, it is hoped, to a larger and more successful program in the future.

A budget of \$6,750 was needed to finance twelve sessions of the Community Training School and the first eight-week term of week-day religious instruction. An attempt to raise this upon the basis of a community-wide campaign resulted in only partial success. During 1920-21 a budget of \$15,000 has been raised for the work of the Training School through the twenty-four weeks, and the two terms of week-day instruction of eight weeks each. There are problems involved in the Evanston program difficult of solution. No great progress will be made until time is granted within the school day.

II. Week-Day Religious Instruction in Oak Park

Oak Park is another suburb of Chicago of similar size and population to Evanston. It has a school population of 4,957 in the grades, and approximately 2,000 in the high school.

A Community Council of Religious Education which had been responsible for maintaining a Community Training school some years ago was reorganized in June, 1920, with the following membership: pastors, assistant pastors, Sunday-school superintendents, directors of religious education of the cooperating churches, certain official representatives of the various churches, and such other representatives and church members as the Council saw fit to elect.

This Council formed its Board of Religious Education and its Executive Committee, consisting of seven members each. Upon the request of the Board of Religious Education, speaking for practically all the Protestant churches of the community, the Board of Education granted to the parents of the pupils of the sixth, seventh, and eighth grades of the public schools the permission to withdraw their children from the public schools for two periods each week. These periods occur at all hours of the regular day's schedule, and vary in length from thirty to fifty minutes of actual classroom work each session. Pupils who attend religious instruction classes do not miss any school work they are required to make up. The pupils of a given grade who remain in the public schools have supervised study and instruction in civics. This provides two electives for each pupil, religious instruction offered by the churches, and civics offered by the public schools.

In every case save one, the classes meet in church buildings. In the one exception the classes are held in the Y. M. C. A. building. The Community Council pays a reasonable charge for janitor service and for the coal and electricity used in each place. In each center the Board of Religious Education has placed its own equipment and produced rooms that yield considerable satisfaction for definite and high-grade school work.

Approximately 800 pupils from these three grades are enrolled. This constitutes about 47 per cent of the entire enrolment of these grades in the public schools. Enrolment in the different centers varies from 25 per cent of the grade to 100 per cent, and is about equally divided between the boys and girls. The regularity of attendance upon these classes is 100 per cent of the regularity of the public-school attendance.

The pupils use regular textbooks in all the classes. The sixth grade children study Lambertson, *Rules of the Game*, and the seventh and eighth grade pupils study Grant, *Life and Times of Jesus*. The books are purchased by the pupils. Each pupil possesses a note book in which all handwork, such as written stories, compositions, and ex-

aminations are kept. The Board of Religious Education furnishes sufficient copies of the American Standard Version of the Bible for the members of each class.

Careful attempts have been made to lead the pupils into a very democratic and social worship period with very gratifying success. The worship period is often entirely in the hands of the pupils. The Board of Religious Education reports bi-monthly to the parents the pupils' rank on the basis of scholarship, application, and citizenship (discipline).

Pupils of the high school are permitted, upon the signed request of their parents, to attend classes in week-day instruction twice each week, either before or after school, or at some period of study within the school day. In response to the opportunity offered, 192 pupils enrolled for religious instruction. The work was not offered until after most of the pupils had previously filled out their schedules too full to permit the addition of religious instruction. Yet some of the high-school classes have been the most enthusiastic and interesting of the whole system. The freshmen study Grant, *Life and Times of Jesus*; the sophomores, Hunting, *The Story of Our Bible*; the juniors and seniors, Ascham, *The Religion of Israel*. An advance enrolment for next year already indicates over a hundred per cent increase. So far credit has not been granted for the work. It is hoped that this next year credit will be granted by the High School Board.

Inasmuch as the classes of religious instruction in Oak Park occur at different periods in the day, it is possible to work out schedules which keep teachers employed throughout the week. Four teachers give their full time, and one teacher gives part of her time

to this work. These teachers are employed by the Board of Religious Education upon a full-time salary, and conduct their classes under the supervision of the Board, through its Director. The classes are held throughout the school year.

A budget of approximately \$15,000 has been raised on the community basis to finance the program in Oak Park, including twelve sessions of a high-grade Training School. The community has been divided into geographical units of school district areas, each with its captain. A quota has been assigned to each district commensurate with its wealth and giving ability. An intensive campaign of publicity and propaganda has been carried on all the year.

A very successful first year has been experienced. The people of Oak Park are becoming increasingly convinced that the program is being developed along safe and permanent lines. A larger program is being planned.

A PROGRESSIVE PROGRAM

The Community Training School of Religious Education in Buffalo, New York, is true to its name, furnishing practical training, that is both devotional and scientific. No person is engaged on the faculty who has not already demonstrated his ability as a teacher of religion. The faculty members are paid a nominal salary and render regular and efficient service.

The School is now in its third year and will graduate a class of thirty. The attendance has reached a higher standard than the Public School Department has been able to maintain in its night schools. In the Central School and the Extension classes, there is an enrolment of over three hundred.

The courses have been selected with a view to meeting the immediate needs of the teacher and religious worker. This puts the Bible at the very heart of the curriculum, but requires also that there should be adequate instruction in methods and such special courses as may be needed.

The results have fully met expectations. Some schools have been entirely reorganized, others much improved. But best of all is a new spirit manifest, a new acceptance of responsibility, a new sense of the importance of the task, and a new appreciation of the privilege of teaching.

W. W. McCALL

From The Abingdon Bulletin of Religious Education

III. Points of Similarity and Difference and Their Significance

1. **Hours**—In Evanston the classes are held from 8:15 to 8:45 each school morning before school. From the pedagogical standpoint the plan of five recitations each week has much in its favor. A full half hour's work is secured each morning, which means a total of two and one-half hours of class work a week. This exceeds considerably the time that is secured in many programs. The 8:15 to 8:45 period has also in its favor the fact that the pupils are fresh for their work. However, this hour has met with considerable objection on the part of parents. Unless an hour can be secured within the regular day's schedule, the future of the work is uncertain.

The attendance averaged 84 per cent the first, 82 per cent the second term, and 84 per cent for the third term. Considerable tardiness occurred.

The program which provides for this instruction in the regular day's schedule, as in Oak Park, however, creates a very desirable psychological effect upon the pupils. The children of the community are led to realize that the study of religion and the Bible is of equal importance with any other study that enters into their day's schedule. In addition, religious instruction is placed upon the same basis with the regular studies, with respect to attendance, punctuality and application.

2. **Places of Meeting**—The advantages of holding the classes in the regular school buildings consist in the customary excellent equipment of the schoolroom, the atmosphere of discipline and study, the saving of time in transit from school to church, and the lower cost of operation from the standpoint of equipment, heat, janitor service, etc. Many feel that there is a decided advantage in the giving of religious instruction in the public-school buildings, because the school buildings are the center of most of the pupil's week-time activities; that this does away with the entire divorcement of general education from religious training.

On the other hand, there is considerable opposition to the use of the public-school buildings for purposes of religious instruction even when such instruction occurs outside the regular school day. It is felt by some to be positively illegal, by others to be unfair to religious sects which do not cooperate with the program, and to others it means the violation of tradition which has maintained an entire separation of church from state. Again, others feel that whatever instruction in morals and religion is given should be associated with church buildings.

Few churches have adequate equipment to meet the needs of real classes of instruction. Consequently, when classes of week-day instruction are held in the churches, equipment must be provided at the expense of the churches as separate units or through a community organization. Another difficulty is to be found in the regrettable fact that the atmosphere of discipline, attention, and study has not yet become successfully associated with the church building and Sunday-school rooms. This atmosphere and environment must be created for the classes in religious instruction. This constitutes in some cases a real problem. Then, again, it is not always possible to find churches reasonably close to school buildings. For instance, in Oak Park it is necessary for pupils in two centers to walk about five short blocks to church buildings. Unless a very favorable schedule can be arranged, such a

loss of time must come out of the period for religious instruction. Based upon this experience, I greatly prefer holding the classes in the church buildings.

3. **Teachers and Supervision**—The two programs under consideration represent contrasts in types of teachers and supervision. In Evanston, where all the classes meet for one half hour each day, it is impossible and unwise to employ full-time teachers. The policy of the Board of Religious Education has been to employ those who can teach by the hour. This has resulted in a very large use of such successful public-school teachers as are qualified from the religious standpoint. This has been a fortunate arrangement in that it has brought into the service of the Board an unusually fine corps of teachers and has created a sympathetic attitude on the part of most of the public-school teachers toward the work. From the standpoint of supervision, it is, of course, obvious that in this program, with thirty-two classes meeting at exactly the same time, and only for a half hour, adequate supervision is practically impossible. The best the supervisor can do is to establish infrequent visits to the classrooms and partial contacts with the teachers.

While in Evanston during the first term thirty-two teachers cared for 950 pupils, in Oak Park four full-time teachers and one part-time teacher care for practically the same number, or 1,000 pupils. These latter teachers are employed for full-time service with salaries comparable to those paid public-school teachers. This places these teachers under the entire control and supervision of the Board of Religious Education and its Director. This, for the best results, is very desirable.

In the writer's opinion, week-day religious instruction in these experimental and pioneer days *demands close and detailed supervision*. It is fortunate if a program can be so built as to render this possible. One great danger in the early development of this work is that *high educational standards* will not be maintained in the teaching of religion. Without this, the cooperation of public-school authorities and the support of the community will not be secured.

4. **Methods of Finance**—The problem of the method of finance as met in these communities leads to the following concluding observation. It is an observation that pertains also to the organization for week-day religious instruction. It is becoming clear to many that the matter of week-day religious instruction is of such vital concern to the churches as institutions divinely commissioned to care for the young of their folds, that no program for giving such instruction can long continue without the most active cooperation and support on the part of the same. It is becoming increasingly clear also that in most places, especially large communities, the full cooperation of all Protestant churches in a community program is greatly to be desired.

In Oak Park, the Council is directly representative of the churches. Success has attended the effort to raise the money needed by a community campaign, irrespective of church lines, with a growing tendency to use the church units.

Experience in the Evanston program seems to point quite definitely to the fact that in the larger body, namely, the Council, definite and specific church representation is desirable, in contrast to the rather loosely formed Council

(Continued on page 527)

The Van Wert Plan

This is a summary of the report by May K. Cowles, Director of Religious Education and Ernest I. Antrim, Member Board of Religious Education.—THE EDITORS

THE many inquiries regarding the work in week-day religious instruction at Van Wert, Ohio, warrant a special notice of this interesting "rural" work. Van Wert denies the charge of being a "small industrial city," and insists that its problems are practically rural problems, and its experiment in week-day instruction is believed to help to show what may be done in rural communities in general.

A ten-page pamphlet, "Van Wert Plan of Week Day Religious Instruction," prepared by Miss May K. Cowles, Director of Religious Education in Van Wert, and Ernest Irving Antrim, Ph.D., member of the Van Wert Board of Religious Education, has been brought out this year describing the work in Van Wert and offering suggestions regarding such work in general "in the rural field, large towns and small cities." From this we quote:

"What you would have appear in the life of the next generation, you must put into the public school.' That is true, but teaching the Bible in the public school is out of the question. Church and state have been separated, we hope, for all time. Yet any system of education is inadequate which does not provide for the training of the religious nature of childhood, and the church will miss its greatest opportunity if it fails to work out a way of giving religious instruction to the public-school children of our country. By putting week-day religious instruction classes close beside the public school, we may not only reach all the children who are reached on Sunday, but we may reach them in a more regular and efficient way, besides touching many who are not enrolled in any Sunday school."

The Van Wert Plan

"In this plan, no pretense is made to originality. In the main it follows the Gary plan, although in adapting the work to the ordinary public-school system, and by using school time for the classes, Van Wert has placed the work on a basis that is feasible for the average community, and so economical that smaller communities may dare to venture in a like experiment. The success of the third year in Van Wert warrants the passing on of the main features of the plan to others who are looking for help. The simplicity of the Van Wert plan is one of its strong characteristics. A large city might find it difficult to get the cooperation of the public school for an all-day schedule for classes, but Van Wert school authorities and citizens sensed the value of the work at the start and were willing to arrange for a continuous schedule of classes for the Bible teacher like that of the music or art teacher. This allows a trained teacher to use her full time in the work, thus giving greater unity to the instruction and requiring a minimum of supervision. Moreover, it reduces the liability of poor teaching which may result when many teachers are employed. There is also an economic advantage because the equipment provided for the classes may be used all day and the expenditure for heat and janitor service may be kept at the lowest possible figure."

The writers of the pamphlet tell how the idea of providing week-day religious instruction originated in the City Ministerial Association, how careful study and investigation were made by this body, conferring with those

most experienced in this work, and interesting the local Board of Education and superintendent of public schools. They finally presented the matter to a meeting of select laymen in April, 1918, who, after full discussion, appointed a committee to raise funds, engage a teacher and launch the work of religious instruction for the first six grades of the school.

The Committee performed their task and carried the work through its first year.

Board of Religious Education

"By the close of the first year it was found that there were ten of Van Wert's churches actively behind the work. There were six other churches (not including the Catholic Church) in Van Wert, but they were small and financially weak. So the committee of the first year expanded into a Board of Religious Education to carry on the work permanently. This Board consisted of thirty members, the pastor and two lay members (one woman) from each of the cooperating churches. From this number an executive committee of seven was chosen, consisting of the three officers and four others.

Financial Plan

"At the end of the second year the Board of Religious Education placed the work on a permanent basis. The following is the plan:

"Each of the ten cooperating churches agreed to assume such percentage of the total annual cost of the work as the aggregate subscriptions of its members during the first two years bore to the sum of the expenses of the first two years. Each church also agreed to place the amount needed from year to year in its church budget. In order that this important feature of the Van Wert plan may be perfectly clear to the reader, we will give the names of the ten cooperating churches, the amounts they contributed during the second year, and their respective percentages. We will add a classification of the pupils with reference to the church membership or non-church membership of their parents.

Churches	Contributions	Percentages	Pupils
First Methodist	\$ 550.00	30	207
Presbyterian	500.00	28	58
Lutheran	200.00	11	72
Christian	100.00	5	76
United Brethren	100.00	5	78
Evangelical	75.00	4	41
Baptist	50.00	3	37
First Friends	50.00	3	68
Second Friends	25.00	2	32
Second Methodist	25.00	2	33
Other Churches and Non-Church Members	125.00	7	53
Total	\$1,800.00	100	755
Pupils affiliated with no church.....			95
Pupils not electing the work.....			130
			980

Time and Schedules

"Perhaps because it was a new venture to use school time for religious instruction, and also because most of the periods in the elementary grades were thirty minutes long, it was decided to start the work in Van Wert with two half-hour lessons each week."

The workers at Van Wert, however, recognize the advantage of a longer period. In arranging a schedule of classes, they give choice of time for each grade to the public school.

"If the public-school teachers prefer it, half of two grades are taken together for the Bible lessons, thus leaving the other half with the public-school teachers; then sections are reversed. The public-school teacher can utilize the time with half her class to do more individual work. This plan involves a minimum loss of time from the regular school work, though in cases where pupils go out of the school building for their Bible work it disturbs the pupils more because of the coming and going of the two sections. As the curriculum is so planned that two grades may be taught together, it makes no difference to the Bible teacher whether she teaches half of two grades or one whole grade at a time; so it has been the policy in Van Wert to allow the teachers choice in this matter.

"Ever since the work started in Van Wert there has been a fine spirit of cooperation between Bible teachers and the superintendent, principals, and teachers of the public schools. The public school is interested in the Bible work, and has always stood ready to cooperate."

The people of Van Wert estimate that eighty-five per cent of the efficiency of the school depends upon the teacher, and believe that the greatest care should be taken in the selection of teachers.

"It goes without saying that no one but a consecrated Christian should be given the task of training the most important side of a child's nature. All the instruction should be of a high grade so as to command the respect of the public school and the intelligent people of the community. It would seem desirable that the leader of this work should be a trained person, but carefully selected local helpers can perform a very valuable service and can often be secured for part time for a compensation.

"In the selection of teachers it is all important that only such persons be chosen as can and will maintain good order. The class period must be guarded against interruptions and distracting influences if good results are to be obtained. Pupils should be taught to come into the Bible room in an orderly fashion or to march from the school building to the church or building where classes are held without disturbing the public school or the public on the way. If this is insisted upon, the pupils will drop into a reverent mood and be ready for their devotions in a moment of time. *Good discipline must be insisted upon*

wherever the class is, or the cause is lost. Too much emphasis cannot be put upon this point. Classes soon appreciate this, for they become so interested in the lessons that they are ready to frown upon any disturbance which robs them of the precious moments in the Bible room."

Curriculum

Miss Cowles is one of the authors of the Gary leaflets, "Lesson Courses for Week-Day Religious Instruction," used in some of the Gary schools, and this material is used at Van Wert. This work is frankly not related to the public-school or to the church-school lessons. It closely resembles the latter, and makes no contribution toward solving the problem of correlation with Sunday work.

To quote from the pamphlet:

"It is desirable and helpful for the Bible teacher to keep in touch with what the pupils are doing in public school, and wherever possible through the religious work's relation to geography or history help the pupil to see that the places and people in the Bible are real places and real people.

Typical Class Period

"Each class period is begun with a short devotional service usually consisting of a song, a prayer, and sometimes the recitation of some scripture that has been memorized. Hymns, memory texts, psalms, and other choice passages of scripture are learned as time permits. Through Bible drills the pupils are encouraged to find and study some of their memory work in their Bibles at home.

"Expressional work is provided for each lesson, the younger classes usually coloring a picture on their handwork page, the older grades answering questions, or writing something to fix in the memory the main points of the lesson. Sometimes, with the half-hour period, there is not time both to teach the story and to do the handwork. If such is the case, the handwork is done at the next class period, and more time is taken for the memory work when no story is given. Pupils are encouraged to give, and to help missionary and other good causes through their own churches, Sunday schools and Mission Bands."

Credit

"No credit for the Bible work has so far been given in Van Wert through the public schools. As the work has not yet extended beyond the sixth grade, it has not seemed necessary in order to maintain good interest and effort on the part of the pupil. It has been considered doubtful in Van Wert if anything would be gained in the elementary grades by the additional work that would be required to carry out a system of credits."

WHAT IS THE NEXT STEP IN RELIGIOUS EDUCATION?

First of all, a frank acceptance of the idea that religious education is a through-the-week task. This calls for a new attitude on the part of individuals in the community and educational agencies of the denominations which shall take account of the fact that the Sunday school as it is today is not able to meet the needs of the new age. We are already hearing much of week-day religious instruction. This indicates the trend of educators to make a place during the week for religious education. In preparing a curriculum for the week-day it must be made a coordinate part of the unified program which shall include both the Sunday and week-day sessions of the church school. The problem must be faced from a comprehensive and inclusive point of view rather than as an isolated week-day question.

The educational agencies of the denominations must think this problem through in a large way and work out a policy and program for the local communities. On the other hand, much experimentation should be carried on in local communities, for no one organization or community has all the wisdom on the subject. We are in the initial stages of a very significant movement. The greatest latitude should be given individual and community contributions for this problem of religious education.

SIDNEY A. WESTON

From The Abingdon Bulletin of Religious Education

Growth of the Work

"The third year of the experiment is well under way. The work has thus far been offered only in the first six grades of school. The first year 775 pupils elected the Bible study. This was eighty-one per cent of the number enrolled in the public school. The second year eighty-six per cent availed themselves of the opportunity, making an enrolment of 850. The third year started with 827, or eighty-two per cent of the pupils in the first six grades. The slight decrease in enrolment this year is due to the fact that the pupils were asked to pay fifty cents each for their work books. Note books were provided for those not able to purchase them. The first two years everything was furnished absolutely free. The fact that the enrolment is almost as good as last year, in spite of the small tax, shows that parents have seen the value of the lessons.

"The average attendance for the three years has been ninety per cent of the monthly enrolment. It is worthy of attention also that instruction has been given to about ninety children each year who are not enrolled in any Sunday school.

"The director puts in the full week of teaching the same as a public-school teacher. At first she was able to reach all the classes twice each week without assistance. Since that time a competent local woman has taught from four to six periods each week for a compensation.

Values Obtained

"Teachers in the various Sunday schools of the city testify that pupils are more interested in their work on Sunday than before they had the week-day work. This is partly due to the fact that they know more about the Bible in a general way. They can handle and use the book more intelligently, and they have come to love the stories as they have become better acquainted with them.

"Mothers have frequently borne witness to the fact that their children are trying to exemplify in their daily lives the truths and principles of their religious instruction. The superintendent of the Associated Charities of Van Wert reports that mothers in the homes ministered to by this organization speak in warm praise of the work because their children are more helpful since they have attended Bible classes, and in many ways their conduct is improved. The children ask for help at home in finding memory work they are trying to commit with the result that many Bibles have been dusted and put into use.

"Week-day religious instruction puts high ideals before the community, and the effort to maintain and support such an enterprise deepens the interest in a high standard of citizenship and a balanced type of all-round education.

"At the close of the second year of week-day work, an evening demonstration, held in the largest church in the city, gave an appreciative audience an idea of the scope of the teaching being done. The program was enthusiastically received. The same week a display of the hand-work done by the pupils during the year was put in a large store window on Main street. Good results were seen from both efforts to bring the work more forcibly to the minds of the public."

In a community the size of Van Wert, with many rather small and weak churches located a considerable distance from a school building, it would be impossible from a financial standpoint to provide week-day religious instruction for all children in their own churches. A fine spirit of harmony among the churches has enabled Van Wert to work out a plan which conserves the time and strength of the teaching force and keeps the expense down to two dollars and fifty cents a pupil for one year. Cooperation alone will win in this great movement.

Preparations in Vermont

THE State Board of Education has expressed itself as sympathetic toward sharing public-school time with the churches for religious education. The Attorney General of the State has declared the present laws of Vermont to be permissive for such cooperation between the schools and churches. The local school board has the right to arrange, at the request of parents, with the superintendents of schools to excuse pupils to go to the churches for religious instruction.

That there may be no misunderstanding, these several points must be distinctly noted:

1. This scheme involves no violation of the principle of separation of the church and state, and calls for no outlay of public money. Teachers and equipment must be voluntarily provided by the religious bodies availing themselves of the opportunity. Public-school buildings might be used in cases of necessity in scattered country neighborhoods. In such cases there would be perfect equality of opportunity for such use by the several communions in the locality, and any expense would be borne by those using them.

2. The plan is permissive only. No religious teaching will be forced on any child. Arrangements for religious instruction are made only at the written request or consent of the parents.

3. Clearly such opportunities must be equally open to

all who desire to avail themselves of them, Hebrews, Roman Catholics, Congregationalists, Baptists, Episcopalians, Methodists, Unitarians, and others.

4. The qualifications of the teachers in the classes in religion must compare very favorably with those of teachers of the public school from which pupils are taken.

5. The curriculum for the classes in religious education must be carefully worked out in advance.

6. This plan demands real effort on the part of those who desire to have a share in it. It must not be hastily entered into without due preparation of teachers and provision of resources.

A committee on week-day religious instruction representing several religious communions in the state has been working over this matter for some months and is now ready to aid any community that desires to establish such a school.

This committee has asked the Vermont Sunday School Association to assume field management of the work. The executive secretary of the Association has recently returned from a visit to the schools in Rochester, Toledo, Gary, Van Wert, Oak Park and Evanston, and is at the call of those communities [Vermont] that are ready to consider such a program for the fall. Address G. Ernest Robbins, 291 Shelburne Road, Burlington, Vermont.

Standards in Week-Day Religious Education

By George Herbert Betts

IN many communities the churches are asking the public schools to cut short the school week and give the children to church schools for religious education. This is justifiable only on one condition, that the churches put religious education on the basis of serious thoroughness required in public-school work and not on the basis of work in the average Sunday school.

Probably less than one Sunday-school pupil out of four ever reads his lesson before coming to the class. A large proportion of them lose or neglect to bring the pamphlet or lesson leaflets given them and are without the text of the lesson for reference in the recitation. Very many of them feel neither pride nor obligation about making the class exercise a success. They come with minds unprepared by previous study or thought on the lesson, without anticipation or enthusiasm.

Under such conditions even the best of teachers can hope for but doubtful results. Lasting impressions cannot be hastily made on immature or unprepared minds and have the effects carry over into ideals and conduct. Mere listening to injunctions or exhortations, no matter how scriptural or how earnestly given, does not necessarily assure assimilation of truth and the building of ideals. The child must be led to study, think, "get his lesson," express, put into practice. Alexander found that there is "no royal road to geometry." There is no royal road to religious growth and character. Time, persistence and thoroughness are the price that must be paid. Our failure to realize this elementary fact constitutes one of the greatest weaknesses of the church today.

All this is to the point that now is the time to look after the church-school week-day standards. Week-day religious instruction is on trial. Its advocates have claimed that through it the religious element can be put into national character and personal ideals. Churches and communities are supplying funds for week-day church schools. Many public-school boards are granting time from an already crowded program. Parents are sending their children. The children themselves are responding. But let us not be too easily satisfied. These things are but the preliminaries. The real test comes when we get the children before us with our lesson materials ready for study and recitation; then comes the test of *standards*.

While it may be freely granted that an element enters

into religious instruction which is absent or less marked in other instruction, yet it must be granted that on much religious material the pupil must use the same mental activities that apply to his public-school subjects. *The standards of week-day instruction in religion should therefore be on an equal standard of thoroughness with that required for public-school work.*

The pupils, except in earlier childhood, should be supplied with *textbooks*. These textbooks should require the same mental grasp and the same amount of application demanded by public-school texts in corresponding grades. Lessons should be assigned and *studied*. Reviews and tests should be employed as in general education. True *expression work*, manual, recreational, social, all truly religious and educative in the best sense, should be furnished.

The week-day teacher of religion should be able to pass as thorough an examination in her field as is required of the public-school teacher in hers, both in materials and methods. The classroom technique should be subject to as high standards and the tests of skill, be as rigid in the church-school classroom as in any other school. The children should come to expect and respond to the same requirements here that obtain in their every-day classrooms.

Can it be done? Will the children come if they are asked to work? There is no compulsory education law to insist and no great source of legal authority to stimulate and awe. Should we not have to make allowances therefore and go easy? Shall we not coax and persuade? Shall we not just bring the children together and amuse them, making sure they have a good time and then incidentally teach them what religion we can?

No! Not if we are clear-headed. Not if we are not governed by a weak and ineffectual sentimentality in our concept of religious education. Not if we do not grossly and inexcusably misjudge normal childhood. For actual experience has proved that *what will bring children to the week-day classes in religion (and keep them there) is the putting of religion on the same serious, interesting, moderately exacting educational basis as that to which they are accustomed in the public school.* Then it is to them interesting and worth while.

THE childhood of today will be the manhood and womanhood of tomorrow. Religious freedom is not dependent upon the withholding of religious instruction from the young. Such freedom, on the contrary, will find its strongest bulwark in the years to come in what is the childhood of today, provided always that that childhood is supplied with moral and religious teaching.—T. C. T. CRAIN.

The Community Council of Religious Education

By Henry F. Cope

THE responsibility of the Community Council with regard to the church school has been recognized and ably discussed.¹ But there is need to insist that it is not enough to offer simply a series of courses on the methods and materials of the church school; there are many opportunities and many most vital problems besides. The Community Council must set itself to the development of a body larger and more general in abilities than that which the schools need, a body of people banded together in a cooperative effort to solve all those difficulties that stand in the way of making the community life count fully for righteousness. This it will do both in order to furnish workers and because of the fact that, through the work, and through the study to which it will force all conscientious workers, there will be developed a body of men and women of dominating, intelligent convictions regarding community methods.

Of course as a means of developing intelligent interest and useful support the Training Institute comes first. This may be conducted by the general Board of Week-Day Religious Education or directly by the Community Council of Religious Education. In any case it exists to offer courses of training in principles and methods of religious education for lay workers. It is a community enterprise, all the churches together doing, and in a better manner, that which each attempted formerly in independent training classes. But it has a program wider than teacher-training; it should include the preparation of persons for every form of religious service in the community.

•In such an Institute not only are efficiencies developed, but there are also developed, through experience in work and through insight into methods, compelling enthusiasms and sweeping convictions. The tide of effective public opinion develops where problems are being met, principles are being studied and duties are intelligently faced.

Conferences

Every one who is familiar with the splendid work accomplished by the Parent-Teacher Associations and the parent-school clubs, working in cooperation with public schools, knows that the energizing medium has been that of contacts for conference and planning of means of cooperation, between the school people and parents. The vital feature, that which has focussed and guided interest and activity, has usually been the frequent meetings with open conferences or round-table discussion, where each group has been able to get the point of view of the other.

Do we not need in every community just such opportunities? We need them with reference to the work of the week-day church schools, just as we need them on all the specific problems mentioned above. There is a danger that the church schools may lose real contact with the homes; there is a danger that parents may feel that only the council, or only the church, is responsible for their

maintenance and management. But where there is a parents' club, as a part of the program of week-day religious instruction, every point of relationship can be kept vital. Just as in the public-school experience of the past two decades parents' clubs have become valuable allies of the schools, often accomplishing for them what they could never have secured through their own efforts, so it will prove in regard to church schools. Buildings will be provided and properly equipped, money will be supplied, families will cooperate at the points of attendance and lessons in the degree that parents are steadily brought into first-hand contacts with the workers and the work of the schools.

Lectures

Why should not the Community Council undertake responsibility for the religious training of the public mind? Given full community cooperation lecturers of national reputation could be secured, men who could not be obtained by a single church. Courses of lectures could be given on the general ideas of religious education, on the great subjects of religion and the Bible, on the work of the church. This plan has been successfully carried out where there has been united action.

Surveys

Without falling into the rather common fallacy that the initiation of a survey solves the problem to be surveyed, it is nevertheless true that we must have the facts of community life in hand in order intelligently to work for the community. The attempt to organize week-day schools of religion for the needs of all children is sure to meet the necessity of gathering facts about their school-relations, their residences, their church-relations, their degree of training. Schools have to be determined in the light of physical and intellectual facts. In truth no community knows just what it needs, no community can realize the seriousness of its needs until the facts are gathered. The surveys, however, should be a continuous process, that is, when the basic facts have been determined and so arranged as to give guidance to projects, those facts should be continuously kept up to date.¹

Organizing Public Opinion

The Community Council may easily become the agency through which public opinion is both educated and applied. Just as the city council is supposed to represent the will of the city regarding civic affairs, so might this council come to represent effectively the will of the city regarding the affairs of the higher life. We who grumble, criticize and ineffectually protest individually, or with feeble results when we speak through separate churches—always suspected of having some ecclesiastical axe to grind—might speak with one common mighty voice through a Community Council that really took upon itself
(Continued on page 527)

¹ Particularly in the work of Professor Athearn, described in his *Religious Education and American Democracy*, and demonstrated by him in the community training schools of the Malden system.

¹ On the method of survey, see *A Survey of Religious Education in the Church*, W. C. Bowers; *Knowing Your Own Community*, Aronovics; *Community Survey in Relation to Church Efficiency*, Carroll.

What a Country Minister Did For His Community

—By Percy R. Hayward—

ACROSS the outskirts of my vision during youth there moved the figure of a man. Gaunt, angular, rugged, intrepid, on fire with a vision of service, I saw him go up and down the widely scattered country-side as a rural pastor. At conventions I heard his name and in reports saw scattered references to his work. On a steamboat once I saw the man himself gazing for a long time at the hills and cliffs as if they, too, were to be conquered for the kingdom.

Some days ago there came a letter from a woman who in girlhood had come under the influence of this parson of the open country. Out of her busy life as a mother and Sunday-school teacher in her own country community she took time, because she knew I was interested, to reconstruct in memory the figure of her pastor in other days.

"I would like to tell you something of what he did for the country round.

"As I remember the place before he came, there was little or no social life. The church was dead; we had no regular minister; the Sunday school was poor and there was a crowd of young people, mostly in their teens, growing up just anyhow. Then Mr. — came as our minister. A change that even we youngsters sensed soon became evident. The church began to fill; the Sunday school waked up and suddenly became interesting to us. And the center and cause was this man of vigorous personality and deep earnestness. He worked and preached, and his interest was centered in the young people. He watched and studied us each and every one. Before long he was winning them over by twos and threes. With these few young converts as friends and allies he organized a young people's society and made the meetings so interesting that we could not keep away. We used to crowd into big sleds on winter evenings, drive five or six miles to some farmer's home and gather round tables with Bibles, paper and pencils, sometimes as many as sixty of us, and study the Bible under his direction. Every one was expected to take part, to answer questions and to read, even the poor boys who had to spell a word occasionally. It was here I first saw something of the beauty of the Bible. The lessons were very interesting to me, but Mr. — I avoided carefully, for I knew he was 'fishing' for me also. All around me among my friends and schoolmates I felt an uplifting influence at work. I struggled against it as long as I could, but the time came when I was glad to open

IN these summer days, when so many of us are enjoying mountains, woods, and fields, there is a special inspiration in this story of a man who "believed profoundly in the possibilities of the open country as a worth-while place in which to live, who believed in young life and rejoiced in its companionship, who believed in the glory of common things, who identified religion with life and so made all of life religious, who made real to young life the Supreme Personality, the Christ, and made him live as the Companion to eager young hearts." As we read the story of this man, let us admire the many unknown heroes of the country.

my heart to it. I joined the church, and by this time Mr. — had a force of about seventy-five young people, mostly in their teens, in our town and in three small places not far away.

"He trained us for Sunday-school teachers. He trained us in singing, though he could not sing a note and did not know chords from discords. But he *would* have hearty singing at all his meetings and enlisted leaders among those who knew something of music.

"He found our neighborhood almost flowerless, except for wild flowers. He helped put a flower garden in every door yard; and carried seeds from one community to another; he helped plan our gardens and answered all our garden questions. He

raised vegetables and dared us to match him at it. He preached every year a farm sermon and it was the best of all, full of helpful, practical suggestions with the parallel spiritual lesson. His sermons always left us dissatisfied with ourselves and with renewed determination to do better.

"He planned for Sunday-school conventions and got together his young people from the other small places near. We would make the church a bower of flowers and ferns for these great occasions. These meetings were ours. We read essays of our own and sang duets and some of the boys preached five-minute sermons.

"He prepared a course of teacher-training lessons, held written examinations and gave us diplomas.

"He organized games and candy pulls and always took part and was as young and gay as any of us. But though he mingled so intimately with us and we felt so free and friendly toward him we gave him all respect and honor.

"He taught us to read the New Testament daily. I can remember night after night lying full length on the floor and reading the gospel by lantern light, and the Man of Galilee moved through the pages, a glorious vision, a hero to adore, a leader to follow, a force that made all goodness attractive and all evil repulsive.

"Only now have I begun to realize how much this man did for us. He made that place a good place for young people to live in. He awakened us spiritually and then sought to develop us in every way possible. One indirect result of his work was seen in our day school. For years there had never been a teacher or college student go out from our schools. After his coming and in the next ten years, twenty teachers, two preachers, two professors and several successful business men have to my knowledge

gone from that community into the wider world of work and service."

Here, abruptly, my human document ends, the writer no doubt called from it by the demands of her own busy life.

This man believed profoundly in the possibilities of the open country as a worth-while place in which to live. He did not scorn it as a mere stepping-stone to the stuffy flat and the crowded street cars of the city; he saw it as good in itself and he set himself resolutely to the task of bringing its latent powers to their full.

He believed in young life and rejoiced in its companionship. He was at home in a gathering where the tide of life ran bank-high and full-crested with the sweep and color of youth. He rejoiced to see humanity forged in the white heat of adolescence.

He believed in the glory of the common things. Gardens were sacred in his sight; flowers were planted as

parts of a sacrament; crops became messengers of the Spirit, and by some inner alchemy he saw the open country aflame with God.

He saw religion and life as one and the same; he identified religion with life and so made all of life religious. The same man who prayed with those fortunate young folk and urged upon them the great Christian decision also led them into the mysteries of mathematics and pointed them to college and the great world as goals for their ambition.

He did as well the most difficult thing of all; he made real to young life the Supreme Figure, a Personality and a Presence whose mastery they were compelled to admit. He brought Jesus, and with him the Christian religion, out of the fog and the past and made him live as the companion to eager young hearts.

So reads the story of a country minister. If you would see his monument, look about you.

Bible Stories in Pantomime

Summer Uses of the Dramatic Instinct

WHEN the warm summer days come and volunteer church-school teachers grow tired of

their forty week task, and children long for something different from ordinary cold weather routine and training and depart for lake, mountain and sea, there remain some whose summer vacation consists in staying at home and having nothing in particular to do but go to the movies.

When our church school closed last June, some of us felt there were children who would miss it; that remaining in the city were those who had neither motor cars nor summer cottages, and for such we devised a summer school with such a curriculum that they learned and never knew it, worked and never resented it, played and enjoyed it. This article deals with one phase of the activity, which was successful beyond all hopes.

We had the class, to which an average of twenty came, in the junior classroom, with windows open and flowers on the piano. Our program was varied—marching and handwork, stories—patriotic, ethical and religious—nature talks, Bible games, guessing contests. We frequently had the school in the open air, and always there was an out-of-door atmosphere about it. Of all the summer's games, none were so popular as what developed into "Bible pantomimes." They were so loved that the children teased to stay on after one o'clock and do "one more." And a church school from which one has to drive the pupils away is Success!

By Margaret Burnett

life that tells his audience who he is. Becoming familiar with the story is the educational factor of the game, which

the child never realizes because under the method suggested the story is told by one of the pupils to the others.

We divided the group into two parts, sides being chosen, as in any game. It is very wise to let the boys who are most unruly choose. It gives them a feeling of responsibility for the "gang" and they become interested and tractable almost immediately. An adult, as counselor, should be a part of both sides, and she should keep as much in the background as possible. Only when her advice is needed, when information is desired or really needed, is she in evidence if she is the right kind of teacher. She lets the child suggest the story to be guessed by the other group. There will be those who do not know the story; this is her opportunity. If she considers the tale proposed suitable for the purpose, she says something like: "Let's see how many know that story." Hands go up. "Suppose you tell us, Mary," and in perfect unconsciousness of performing, Mary proceeds to give the gist of the tale. It is amazing how the very heart of the story is told; and when all understand, the parts are taken and the action given without hesitation. The two groups have naturally separated, as if they were playing charades, and when they come together one side acts and the other guesses.

Without special costumes, properties or stage effects of any sort, we acted nearly every actable Bible story in the Old and New Testaments. When I say actable, I mean those suited to a game; the folk-lore stories, some historical ones, and the parables dealing with action. Many Bible texts can be illustrated in motion too. It was never necessary to warn the children away from what we call the sacred parts of the narratives. They never suggested a Christ story, except the visit of the Wise Men, which they acted with reverence and beauty.

Any one who has seen a boy desert a costly mechanical

The Child Becomes the Character He Plays

The principle is easily explained and simple for any teacher to carry out. It is acting, without speaking, a Bible story. It sounds too easy, and it is! For the natural dramatic instinct of the child makes him for the time being David or Joseph or Moses or any admired hero, and if he is familiar with the story he puts into it the



"The Good Samaritan" rescues the wounded man, placing him on his "beast" and leading him to the inn. The haughty priest walking by "on the other side" must be imagined as farther removed from the others, but the field of the camera being limited distance is left to inference, here as in the other picture

toy for an invented contraption of his own will know that the stage property which is devised in case of need out of the least likely material is more real than any ready made article. When a small boy elects to be David killing Goliath and understands the story, he really lives David, and the fact that a handkerchief is his sling, his jacket pocket the pouch, the bed of the brook with its pebbles wholly imaginary, and Goliath (defying the armies of Israel with a meager few Philistines at his back) a meek little boy, is beside the point. Imagination, if once it gets to work, is a truly creative power, and no one troubles to explain that some girls opening their mouths and swaying like polar bears in a circus cage are *not* lions about to abstain from devouring Daniel.

While the glamour is on it is a serious and never a laughable matter. I confess to laughter when the children did the parable of the Good Samaritan, but it was internal, and they were as grave as judges and took the parts with such spirit that the other side guessed at once. There were, I recall, many more girls than boys that Sunday, so a sweet little lady was chosen as the man who fell among thieves. She understood that the ruffians who beat her and left her half dead were only playing a part as was she, and she walked in, carrying the armful of books which were the only portable property at hand to be "stripped" of, and lay down with a contented smile on her face as the cowardly robbers departed. Soon the haughty priest entered, stepping over the rocks in the way, which again were hymn books, strewn all the way from Jerusalem to Jericho, a hard road to travel.

Of course, the little girl peeked as she lay so still, while the priest and Levite passed by on the other side, for she was momentarily expecting rescue. In the door at length came the young gentleman playing the title rôle, followed by his useful beast, who was on all fours, and getting dusty the knees of his stockings. The Samaritan stopped, pondered, consulted the beast who wagged his head in acquiescence of the proposition that he should bear the invalid to the inn. The lady herself assisted her helpers and bestriding the beast guided him to the khan. Here the landlord waited to receive the guest, feeding her from a wooden spoon. The priest was dressed in a dish-towel or two in addition to his American store clothes as badge of his calling. And all the properties used were satisfactory and convincing; no "painted ship upon a painted ocean." It was the real story of real friendliness, in spite of surroundings and sex and dish towels and a biped donkey.

Most complicated geographical, ethnological and archaeological problems vanished under the spell of creative imagination. No magic carpet of Bagdad ever surmounted the difficulty of space as did our children without effort when they acted the healing of Naaman the leper. The child who later wrote her father about the play called him "Namen the leopard," but all the time she knew he was a very sick man trying to get well. And within the walls of the junior room that day were the kingdom of Syria, where the little maid told her mistress of the man of God in her home country who could heal her master, the king of Syria, who gave him a letter, the capital city of



Noah's sons putting the finishing touches to the ark, and Mrs. Noah and the "girls" predicting that the rain is about to begin. Noah beckons to the animals who approach the ark

the ruler of Israel, the residence of the prophet of Jehovah and the river Jordan! And this long and weary way was traveled on foot by the sick man and his servant, and though the journey was but five minutes to go, all understood he had gone from kingdom to kingdom and back again.

The walls of Jericho also fell with convincing clatter one Sunday noon amid shouts of "That's too easy" from guessers on the opposing side. You may not suspect how this engineering feat was accomplished, but it was done. The large center table of the church library was the city wall or rather the city itself; for books stood tentwise became the boundaries. Priests, with their hands held like trumpets, the ark (a chair carried flat) and as many men at arms as the number present permitted, moved round the city walls the six days. In the interest of dramatic unity, the time was magically condensed within the space needed for six "circumnavigations," and at the seventh, as may be guessed, the table was efficiently joggled and the entire city, and not a mere breach, lay open to attack. There was not a doubt as to the historical event celebrated.

Play Realistic to Children

Now the same solid table was transformed by the same magic into the ark of Noah. When the guessers came in, behold that patriarch, rejuvenated, with one son, boys being scarce! The family of Noah, indicated only in true impressionistic style, are seen working vigorously at building the ark. A lady with an umbrella, quite evidently the spouse of the patriarch, prepared for emergencies, takes an interest in the labor and every now and then holds out her hand to test the dryness of the day. It becomes apparent that the rain is beginning, for Mrs. Noah takes refuge beneath the mahogany roof of the ark and Noah beckons to the animals; noticed watching for the signal, who in an orderly manner march in, and with the Noahs combine to form a family group. The sending out of the dove and raven may be imagined, the forty days having elapsed, and when at length the ark rested on Mount Ararat a thrilling touch of realism was given by the little girl who put on her rubbers before walking out on the damp ground. A well-trained little girl!

These old stories were taken simply as stories without explanation and with seldom a question of authenticity. When such questions came, we said these stories showed how God cared for those he loved. Beginning with the expulsion of Adam and Eve from the garden of Eden and going through to some of the Paul stories, we gave nearly all the suitable stories in the Bible during the vacation weeks. Most of them were stripped of non-essentials, and we got quickly the bare gist of the matter with a surprisingly correct ethical interpretation. The finer points may have been missed, and matters of costume, historicity and speech overlooked, but the courage, honor and truthfulness of the hero shone bright, and the cowardice and meanness of the villain were not to be mistaken. For children there are no gradations in character; one is either good or bad. They are sure to be either "hot or cold," as John wished his Laodiceans were. This exaggeration must be allowed for; it is a part of childhood.

A Dramatic Story to Play

A very splendid story, within the child's code of morals and well understood ethically, most dramatic, and furnishing the longed for opportunity to play soldier, is the account of David sparing Saul's life in the wilderness of Ziph. This is similar to the other account of his cutting off the hem of his garment in the cave of Engedi, but more dramatic and better to give. The circle of wagons required for the action was made of chairs, and within was Saul (the most unruly boy we had), who lay as still as a seraph, a spear at his head and also a quite unoriental cruse of water. He is surrounded by his warriors, all deeply asleep and never suspecting the approach of David, who, with Abishai, creeps round and round finding room to enter. The magnanimity of David, who had Saul within his power, is quite appreciated as a fine act as well as a most exciting episode. The audience nearly had the creepy sensation up and down the spine which accompanies the suspense of seeing the hero in jeopardy; this I judge from the remark of the littlest girl, who was not sure in her history and snuggled up to me and said: "Will he wake up and kill him?" She breathed a great sigh of relief when David, who had taken off his shoes to make noiselessness sure, crept out with the kitchen-knife spear and water pitcher in safety.

Playing the Story an Aid to Memory

And of one thing I am convinced. No boy who has been David and acted the part with spirit sufficient to convey the characters to others is going to forget him and his life story. No little girl who has felt as Ruth felt, and got the feeling across to the audience when she follows her mother-in-law to a strange land, is ever going to be ignorant concerning her. The fact that the children told each other the story, with only very necessary correction given by the teacher, and that they looked up their own material was educative beyond their knowledge, for they believed they were only playing games. When stories began to grow scarce, some of the brighter girls found new ones for themselves during the week and almost always they knew where in the Bible they could be found.

These children were no better educated nor brighter than the ones with whom any teacher has to deal. The difference was in the use made of their interest and imagination. They acted the stories with enthusiasm. They became kings by a regally held head or scepter; they salaamed or mourned with oriental effusion; they wore a table cover turban or robe with dignity; a newspaper helmet transformed the least pugnacious into a man-at-arms; a wooden chair became a throne and a paring knife a sickle or shepherd's crook or javelin.

The Teacher Must Become a Child

Any teacher can do this work if she has children of the imaginative age, any teacher who is willing to be a child, to see with a child's eyes and understand with a child's heart. And any teacher who lets her children live for themselves the good old stories of the Old and New Testaments will be repaid a thousand fold for her effort. She will marvel, while she smiles, at the vitality of the actor and his presentation.



Photograph by Alice F. Foster

The World of Romance

The World of Romance and Reality¹

Day Dreams

I LOVE to slip off all alone,
When no one knows that I have
gone,
And then my thoughts, which had
all flown,
Slip back and form dreams, one
by one.

Sometimes I am a princess fair,
And all the princes far and wide,
That they will marry me declare,—
I find my Love and off we ride.

Then over hill and over dale,
We ride together, man and maid,
This way we go as in a gale,
But with my Love I'm not afraid.

And next I am American,
And my Love a Rebel true,
Whose face just always says, "I can,"
He fights those English like he knew!

And then when he comes back from
war,
We clasp each other 'round the neck,
He kisses me tenderly once more,
And says, "I love you, darling Beck."

But then I hear, "Elizabeth!"
And know 'tis time to go to tea;
I jump o'er time a great big step,
And stop my thrilling reverie.

(E. T. H., Age 16, 1918.)

By
Benjamin S. Winchester

This characteristic "day dream," the product of the imagination of a sixteen-year-old girl, affords a glimpse into the mind of mid-adolescence. The first stanza may be taken as a fairly accurate description of the mental condition of youth at this period. There is a desire for solitude, a chance to think, and *dream*, all by oneself. We may assume that an ideal has already been discovered. One has in mind the picture of a self, the self one would like to be, only its outlines are still a little vague and blurred. Moreover, the ideal, or at all events the attainment of it, is a part of the unknown future. It is one thing to catch a glimpse of a self, detached, hanging in air, so to speak. It is quite another thing to surround this ideal with all the accompaniments of a normal environment.

For one has no idea as yet where one's lot is to be cast. Here are the subtle stirrings of the mating instinct; for doubtless there will be a home with some one, somewhere. Imagination runs riot for a moment here, firm on adventure bent. But it is brought up suddenly with a round turn, for the hero-lover must measure up

to the ideal of strength and valor; he must be no "molly-coddle." For a brief moment the writer gives free rein to the erotic impulse, then suddenly comes back to earth, and to the prosaic reality of the commonplace.

Youth Often Misunderstood

This is the period when youth is apt to win scant sympathy from adult observers. Sweet sixteen is too often the subject of scornful or despairing remarks; "silly" and "sentimental" are the customary adjectives. Or else there is a kind of patronizing indulgence that is far less excusable in adults than is sentiment in youth. For this again is a *symptom* rather than a malady. It is wholly natural, and in its way beautiful, that boy and girl should begin to feel attraction for each other, now that the mating time is near. And those who would help young people safely over this trying period should take this sex-attraction as a matter of course, rather than as something to be joked about or whispered about. Least of all should they be compelled to find companionship as isolated couples, whether in the irresponsible atmosphere of public recreation halls or in the secrecy of lonely places. Parents should encourage the natural mingling of

¹ Copyright, 1921, by Benjamin S. Winchester.

young people of both sexes in their homes, and churches should provide for such intercourse under circumstances that are as nearly as possible homelike. But while recognizing the perfect naturalness of this attraction between the sexes, it ought also to be realized that this is not the whole of the young person's problem. Pains should be taken to keep both boys and girls interested in other things, besides each other, especially in athletic sports and games of skill requiring team work. And through their varied interests effort should be made to introduce them to the world of adult life, making for them as many points of contact as possible until they feel that they have some real part in that world, some contribution to make that will be worthy of their ideal.

The Isolation of Youth

For, let it be remembered, the process of finding a self takes one out of the world, temporarily. In his ideal one beholds a picture of the self he would be, and expects to be. But just when, or where, or how—these are questions he cannot answer yet, except in imagination. He lives in the world, but is not of it. He is still a mem-

as yet he has no first-hand experience. Some day every normal youth expects to have a family, to ply some vocation, to have some share in the political activities of community, state and nation, to mingle with congenial companions socially, and perhaps to be a member of some church. But how is he to get into these various circles, how will each of them be related to his new-found self and how to each other?

Delicacy and Urgency of Youth's Problem

These are not mere "academic" questions, but are thrust upon young people with very insistent force. The vast majority of young persons are pushed somewhat rudely forth from their world of school at the age of legal release into the world of industry. They must decide what they will do first, even if they do not decide upon their ultimate calling. They know very little as yet of their own tastes and aptitudes, and still less of the opportunities and requirements of different vocations. Economic pressure, or the desire for change or adventure urges them into the factory, or the office or the store—wherever they can find a job. And

in this new world of industry they must try somehow to make their ideal fit into conditions as they find them. It would be a brave youth indeed who, without some considerable help from an older and more experienced person, would undertake to change conditions so as to fit his ideal. What will happen to his ideal when the strain comes, or what will happen to conditions under the influence of an idealistic personality, — these are questions which education only can help to decide. In many — perhaps most cases, unless there be at hand effective means of religious education, —ideals become

It is right here that youth needs "steading" for a time. A wise and sympathetic parent, or teacher, or friend can perform an inestimable service in helping the young person to "orient" himself without making sacrifice of his newly won ideal. It is for lack of such friendly guidance that so many young lives suffer shipwreck. Boys and girls go out from the sheltering influence of home into the world of industry and business. They see only the superficial side of life at first; they mistake the flotsam and jetsam for the deeper tides and currents; they are carried away by the thoughtless remarks of companions but little older than themselves or they fall an easy prey to the designing lures of those who trade upon the instinct for excitement and amusement and adventure; they begin to cast off the irksome restraints which fond parents and—as they think—an over-cautious society have thrown about them, and conclude that they must sow their wild oats and "have their fling." Let any one who doubts these tendencies watch the throngs of young men and maidens as they gather at lunch places at the noon hour, or frequent the movies, or surge along the street when the factory closes for the day, or crowd the dance halls and other places of amusement. They are not to be blamed or condemned; they are but following the elemental impulses of their natures in the quest for life and a place in the real world. Nevertheless, the quest has its hazards.

The Need of a Friend

In this time of "storm and stress" the first requisite is for friendship. This is evidenced by the devotion which the youth bestows upon the person who can understand, by the tendency of girls to form "crushes" and of young people of either sex to go about with "chums." These may be of their own age, or a little older, or they may be mature persons who have not lost their feeling for youth and who embody in their own personality some of those qualities which youth most admires, such as resourcefulness, initiative, good humor, common sense and sympathy. Miss Moxcey has shown how potent for good may be the influence of the "Adorée" upon the girl at this period, and there is no doubt that boys may be helped in similar manner by contact with an older man. Here lies the great opportunity of the Scoutmaster, the Camp-fire Guardian, the Camp Counsellor and the Sunday-school teacher. Youth is apt to feel that these problems which confront him now are not only new to him, but that they are new in the history of the world, and consequently that the mental distress which he feels is likewise a unique experience. A mother said to her daughter, "Would it help you to know that I used to feel just as you do when I was your age?" To which the daughter replied: "But, mother, you couldn't have felt as I do; nobody ever felt that way!"

There is a very interesting passage in



Photograph by Alice F. Foster

The World of Reality

ber of his own self-chosen group, but this, he realizes, is not the real world. This group cuts into the real world at various points; there is a mass of group relationships which he can dimly perceive as making up the larger community, but of these

dimmed and obscured by contact with sordid surroundings. On the other hand, surroundings are changed for the better through the self-sacrificing effort of idealistic persons who have found and devoted themselves to a "cause."

Tolstoy's reminiscences of his boyhood which forms an almost exact parallel to the incident described above. Expressing surprise at the turn his thoughts would take, he says:

"During the course of the year, when I led an isolated moral life, concentrated within myself, all the abstract questions concerning the destination of man, the future life, the immortality of the soul, already presented themselves to me; and, with all the fervor of inexperience, my weak childish mind endeavored to solve these questions, the presentation of which represents the highest stage to which the mind of man can attain, but the solution of which is not granted to him.

"These thoughts presented themselves to my mind with such clearness, and in such a striking light, that I even tried to apply them to life, fancying that I was the first to discover such great and useful truths."

Mothers are apt to seem far away to their children, no matter how sympathetic they are or how eager to be of help. It often happens that young people are more ready to make a confidant of some older person who is not of the immediate family circle, and fortunate is the young person, or the group of young people, to whom the church can supply one or more such trusted and trustworthy guides. Two things are essential in such leadership, aside from love for youth and a kind of intuitive sympathy: the leader must embody in personality qualities that are Christlike and must be sufficiently successful in vocation to command respect. It should be evident without saying much about it that the leader is sincerely religious and that his religion is of the kind that "works" in practice.

The Task of Interpreter — The Meaning of the Church

The task devolving upon the leader of youth is again that of the interpreter. The ideal, already conceived of in terms of self, must be translated into terms of society. And first, that group in society which constitutes the church. The youth may or may not already have joined the church. But in either case he needs now to have its genius made clear to him, as a company of people banded together for the maintenance and propagating of ideals. Church people are a witnessing company, bearing testimony in life to the practicability of the principles of Jesus. Hence it will be appropriate to study the principles of Jesus, his teachings, in their social aspects, and to discuss together ways in which these may be applied to the life of the community today, in the healing of disease, in the improvement of sanitation, in the relief of poverty, in the prevention of crime, in the promotion of the general welfare, in the increase of happiness and the service of all men.

The church is a reforming and transforming agency. Its true membership is com-

posed of people who do not take the world for granted, who do not even accept human nature as an ultimate and unchangeable fact, but who believe that it is possible to make over human nature that has been deformed and to enthrone the ideals of Jesus in places where they are not now known or recognized. The tasks of bearing witness and of working transformation are not easy. They demand devotion, self-sacrifice, cooperation. But the church group is committed to such tasks and invites into its membership all those who believe in the transforming power of the ideals of Jesus, promising in return the cordial and sympathetic fellowship and mutual support of its members in the common undertaking. The story of the church in the Apostolic Age is a vivid picture of this very process of applying the principles of Jesus to life in its social relation. The gathering of the little group about the personality of Peter, the enthusiasm inspired by their conviction that the Spirit of Jesus still lived among them, the fearless frankness with which individual members of the group bore witness to the truths he had taught them, the stern and swift punishment meted out upon those who sought to exploit these privileges of fellowship to their own advantage, the division of labor and the appointment of officers with special responsibilities, the meeting of practical problems of all kinds and the danger of compromise—all these are experiences closely parallel to those of youth and are full of suggestion for their present needs. Such study of the beginnings of church history should be pursued not in a retrospective manner, but as a series of practical problems presenting themselves to the first followers of Jesus. Along with this study there should be a study of their own community, as intensive as time will permit, with the purpose of determining what aspects of the community life are already in accordance with the Christian ideal and what aspects need still to be Christianized. What, in other words, is the task of the

Christian Church in the community? And, in a limited area, carefully chosen projects may be undertaken by Campfire or Scout groups, or by organized church-school classes, such as clean-up campaigns, the support of baby-welfare and pure-milk stations, vacation outings, hospital beds, and other similar enterprises having social value.

The Meaning and Conditions of Success

Youth is in search of a career. The church owes it to youth to interpret this natural longing in terms of the Christian purpose. What is success? What satisfactions may one legitimately seek? Which are the most enduring? As youth stands



The World of Work
Photograph by Alice F. Foster

thus on the threshold of life, he has a right to know whither the path will lead him. Will the job that is now open to him and which seems to promise a reward that now seems ample lead out into constantly widening vistas of opportunity, or is it only a blind alley in which he will soon be rudely awakened to find that the world has gone on and left him behind in his little corner, alone and forgotten? What is life for? What possible openings are there? What does one need in the way of preparation and how is one to secure it? Doubtless these questions cannot be completely answered in advance, but one has a right to know what qualities are demanded in order that one may become a successful

¹ The Works of Lyof N. Tolstol, ed. Scribners, 1899, Vol. X, pp. 177, 178. (The italics in the first paragraph are ours; in the second, his own.)

farmer, grocer, artisan, wage-earner, mill operative, factory manager, employer, lawyer, doctor, teacher, minister, capitalist, and how one may judge of his own fitness for either of these positions in society, and how one may best start in order to arrive. But one needs also to think of these, not merely in terms of personal success, but as opportunities for self-expression and for rendering service. That is to say, the Christian ideal needs to be interpreted in terms of the job, and the class of young people in the church school, the Scout or Campfire group, are excellent places in which to talk over these problems of vocation.

The Meaning of Sex

It is equally important to consider together—in groups where the sexes are separate—the ideals which underlie a wholesome and happy family life. What should be the attitude of each sex toward the other? What is the meaning of this strongest of instinctive forces of which youth is becoming increasingly conscious, but which is so shrouded in mystery? This is a delicate subject and may be easily handled in such a manner as to do more harm than good. Yet it should be possible, sometimes by incidental allusion, again by an occasional illustration, now and then by direct reference, to build up ideals of chivalry, self-control, mutual admiration and respect, and above all, of reverence for life and its mysterious processes which will transform the whole atmosphere of social intercourse from one of self-conscious prudery or coarseness into one of delicate courtesy and natural and frank comradeship.

The story of Ruth presents in beautiful and dramatic imagery the ideals of devotion, maidenly modesty and reserve, on the one hand, and of manly strength and chivalry, on the other. Its romantic setting makes it a favorite with young people and its structure lends itself readily to dramatization. The story of Esther is also admirable for dramatization, and sets forth in most touching fashion the conception of life as an opportunity for service, calling for self-sacrifice in devotion to a cause. According to this book, position is not merely a privilege; it is a responsibility. And again, the prophecy of Jonah is a plea for a wider recognition of such responsibility; not merely toward the members of one's own race and people, but toward the inhabitants of a distant and wicked city.

The Meaning of Social Life

Akin to this is the problem of one's relation to society, in the narrower sense. Should one seek to win social distinction and preferment, should one belong to a club, should one beware of too friendly relations with persons of another (lower) social set, or station, or race? Here is raised the whole question of social dis-

crimination, of race prejudice and race pride. There is, of course, a danger that inexperienced youth may mingle too readily with those who may do them harm. In this respect social conventions may serve a useful purpose as safeguards. But somewhere in this period one should gain a Christian conception of friendship and social obligation. One should learn to choose his friends not alone for what he may gain from them, but with the full realization of his responsibility toward them. The study of Jonathan's friendship for David, or of Jesus' friendship for his disciples, will be illuminating and suggestive. Especially helpful will it be to notice the manner in which Jesus chose his friends; his little circle of intimates was not confined to those who had won fame and distinction, but included also those from the humbler walks in life, and even some who had no social standing. Some things were possible to Jesus, in respect to unconventional behavior, that might not be wise or safe for youth today, but the attitude of Jesus toward his friends and toward all men is certainly one that every Christian should assume—the attitude of helpful service, as Jesus himself exemplified it when he washed the feet of his disciples.

The Meaning of Politics

Young people at this period are not yet admitted to full citizenship, with the right to vote. Nevertheless, they hear much of politics, political parties and public questions and are forming their attitudes toward men and measures. Why do we have parties? What is the citizen's duty toward his party? What is involved in the saying that "public office is a public trust"? As they make their study of the community, to discover its needs, so should they become familiar with the political machinery and learn to look upon it as an agency for meeting community needs. In a similar fashion, they may gain some conception of the political life of the nation, and of the opportunity of the individual to affect its welfare.

The Adventure of World Friendship

And surely in this time there will be a place for the thought of the larger units of society in their relation to each other, the

thought of world friendship and world service. The social settlement as an expression of friendship toward the alien, the ignorant and the handicapped peoples; the visiting nurse as a minister of comfort and health; the organized charities with their friendly visitors; the great relief agencies like the Red Cross, to carry the necessities of life to those who have suffered from



Figure 6

famine and the devastation of war; the foreign mission, with its medical station and hospital, its school and college, its church and preaching stations—all these as expressions of helpfulness and good will and friendship will be presented as opportunities for the investment of life and of influence. And somewhere during this period the young person will dedicate himself anew, not alone to Jesus Christ as his Master and Lord, but to the Cause of Christ in a life-long ministry of love and service and sacrifice.

"The training in Religious Thinking and Living, which is as much the right of every child as training in secular education, should consider every child a developing personality and strive to help him to grow in body and spirit, as did our Lord. Through spiritual activity he grows into a consciousness of God in Life, through educational activity he grows into an ever larger mind and greater potentialities for service, through industrial activity he becomes a useful member of society, through play he is helped to become mentally, physically, sentimentally, one hundred per cent efficient."—From The Year Book of St. Luke's Church School Service League, New York City.

Religious Education and Industrial Relationships

By
Arthur E. Holt

"UNLESS the clergy and the religious forces of America can throw their influence back of the progressive movements in modern industry, these movements will be broken down by opposing tendencies." These words are not mine, but the words of a great and honored manufacturer who maintains successful human relationships in a plant employing 2,500 men which is located in the suburbs of Boston. From a pamphlet just laid upon my desk by an industrial engineer, I quote these words. Speaking of a rather pretentious plan for industrial reconstruction, he says, "Such a movement as here proposed will require a substantial period of time and in view of incompetent influences at work a preponderating confidence. I am therefore persuaded that it cannot logically hope to succeed unless instituted by the church organization or constructive persons consistently affiliated with them. From the viewpoint of self-interest in their relation to the grouped associations, the clergy would or should draw less antagonism than any other class. Aside from this very good reason it is equally true that the poorly paid representatives of religious organizations have preached this doctrine for ages, and I believe their consistent vision persistently promoted and practiced should not be usurped by any other group, and that they, cooperating with industrial engineers and other specialists, can by precept and example best stimulate the concrete performances required by society for the fulfillment of its destiny. The religious groups are the only ones that have followed the flag of service. All others have, however, camouflaged, followed the flag of profit and trade or been forced by the necessities incident to economic expansion. This moral factor is vital to reconstruction." The documents containing the results of the President's Second Industrial Conference are gathering dust at this moment on the shelves of the Federal Council of Churches, because there is no one to make them live in the conscience of the American people.

The Present Crisis

Now wherein consists the present crisis? It consists in the imperiled state of the best in American industrial life. The last decade has witnessed much successful industrial experimentation by manufacturers and representatives of labor. Such industrial experimentation as that already carried out by Hart, Schaffner, and Marx represents actual progress in American industrial life. There is successful social experience already in the field, which if it could be multiplied and extended would guarantee a successful emergence of the American people out of our present chaos,

but the last decade has also witnessed an increasing militancy on the part of the worst and most unsuccessful in American industry. The militancy of the worst threatens to swamp the best. Progressive employers and employees are being dragged back into the maelstrom of conflict which is not of their own choosing, neither is it of their own making. The situation is critical. War is the worst way to settle anything. It generally reduces the best to the level of the worst. Progressive ventures perish in the spirit of conflict. Can the church at the present time aid evolution in American industry by throwing its influence on the side of the best?

Espousing the Best

The church has often made exposing of the worst a substitute for the espousing of the best. Let us frankly recognize that the exposing of the worst in modern industry is not our whole duty to the present situation. There are times when we are under obligation to expose the bad conditions in some industries. The church has not been unwilling to meet this obligation and a real contribution has been made by recent pronouncements of the church along this line. But such a policy is negative and brings only negative results. It often promotes social pessimism. It is more liable to play into the hands of the revolutionists than to aid the evolutionists. The necessity of exposing the worst must not be denied but it is a subordinate right to be used in moderation. Social faith can only be restored by the extension of successful social experience. Jesus sought to save society by the extension of the successful social experience which the race had already had in Hebrew home life. The least in his kingdom was greater than John the Baptist.

A Correct Social Method

By the extension of the best there is the enriching of abstract theory by local experimentation. It is the American method. The new social order cannot be set up *en masse*. It cannot be manipulated from the top. It ought not to be set up by dogmatists who are intoxicated with phrases. The radicalism of the doctrinaire ought to bow before the wisdom of the social scientist. By the extension of the successful social experience we have already had, we can guarantee that the progress of tomorrow will be related to the best of today.

The first item in the high cost of the extension of the best is that the clergy must inform themselves about the best in

modern industrial conditions. We hear a great deal about the ability of the church to save society at the present time. The saving of society at the present time means that the Christian spirit must be carried out in terms of the technique of modern industry. I see no widespread knowledge of this technique among the clergy which justifies a confidence in their leadership. It ought not to be impossible for them to so master the technique of modern industry as to win for them the right of moral leadership. This price has been paid to a large extent by the rural clergy. For ten years the rural clergy have been gathering together in institutes where they have informed themselves about the best in the technique of modern agriculture and are as a class back of the best in modern rural life.

There has been no corresponding movement among city clergy seeking intelligence about the industrial conditions which are fundamental to city life. Is it too much to hope that such a movement may start? Why should not the city clergy in widely extended groups gather themselves together for conferences extending over a week in which they shall call in leaders like Herbert Hoover and that splendid group of industrial engineers who are honestly trying to discover the human issues involved in modern industry, and with these men seek to discover the best in American industrial life? Is it too much to ask that every group of ministers in their own community should know the ablest and most progressive among the labor leaders and the manufacturers? Is it too much to ask that the weight of their influence should be back of the most progressive movements in those communities?

Instruction for the People

The second item in the high cost of such effort is the definite formulation of programs for the education of the people. It is not enough for the ministers to know. They must instruct the people and seek to win for the best a majority vote. Would that the exponents of the best in our modern industrial order could have the same militant earnestness about a majority vote which characterizes the efforts of those who are the avowed pessimists about our present industrial order. As ministers we are not good propagandists. When the average Protestant minister is laid away, there is lost so much good information which never got to the people that it seems almost a pity to bury him. It would be more appropriate to put him in a museum. The devising of methods for social education of the public ought to be a first charge upon the coming generation of Christians.

What the Denominations Are Doing

These columns will be open each month for short items of church-school progress from the various denominations. We hope in this way to make THE CHURCH SCHOOL serve all denominations by preserving in its columns a reasonably complete record of current church-school events.—The Editors.

Methodist Episcopal Church, South

FIGURES gathered by Rev. J. L. Neill, Superintendent of Missionary Education in the Sunday School, show that the Sunday-school offerings for missions have increased during the last twenty years about nine hundred per cent. They further show that the offerings are still increasing steadily. Only one month of 1920 failed to register an increase over the corresponding month of 1919, and the offerings for the months of 1921 up to the time of this writing are in every case larger than those of the corresponding months of 1920.

About the last of May of this year Dr. Charles D. Bulla, Corresponding Secretary of the Sunday School Board of the Methodist Episcopal Church, South, sailed for Europe to study the Sunday-school situation in that continent, with special reference to the mission fields of his own denomination. Dr. Bulla will be gone for some months and will make careful survey of conditions as a basis for future work by his Board.

The Department of Circuit Sunday School Work is giving special attention to the development of stereopticon slides bearing directly on the growth of the Sunday school as an agency for religious education. These slides have been classified and are already in use in many parts of the church by the Conference Sunday School Field Secretaries. Definite results have been achieved in some places because of the impressions made. The service is being increased and it is expected that the near future will show even greater and more favorable results accruing from the showing of these slides.

The following are some of the subjects which have already been developed or are in the process of being arranged:

"The Church Building and Its Equipment for the Work of Religious Education."

"The Place of the Child in the Church."

"The Organized Bible Class and Its Work."

"Churches New and Old."

"The Country Sunday School and Its Work."

"Crossing the Bridge," a study in early and middle adolescent life.

"Missionary Education in the Sunday School."

"The Introduction and Use of the Graded Lessons."

"Junaluska the Beautiful."

"Training a Leadership."

"The Four Times a Year Circuit Sunday School Institute" plan is growing in popularity and significance. A recent session of a District Conference adopted resolutions asking that the circuit pastors be required to inaugurate this form of work for the extension of the country Sunday school as an effective force. This plan when worked in connection with "The Program of Work for Methodist Circuit Sunday Schools" is proving to be a helpful means of simplifying many problems for country pastors.

The Department of Intermediate-Senior Work is rejoicing over the plans of the General Sunday School Board to launch two story papers—one for boys and one for girls—beginning in January.

These papers will be devoted exclusively to the needs and interests of boys and girls from ten to seventeen years of age. "The Visitor" will be continued as a young people's paper.

Liberal space will be given to plans and methods for making the organized class effective and special emphasis will be laid on social and recreational activities. Boys and girls will find much valuable source material and help in these papers.

A steady growth in the enrolment of Wesley Bible Classes is reported by Rev. W. C. Owen, Superintendent of this Department. In many quarters the "Revised Program of Service for Wesley Bible Classes" is being received with enthusiasm. This program has the virtue of definiteness and gives an organized Bible class a standard by which to measure its work. Mr. Owen reports also that the Home Quarterly is being gratefully welcomed as an aid to family worship. Some schools and churches are placing this periodical in the home of every member. To this department of Young People's and Adult Work has recently been added Miss Lucy Foreman, who will give special attention to the work with young people. Miss Foreman brings to this task large ability, charming personality and the advantage of much actual experience in this field.

Congregational Church

THE Department of Social Living, Congregational Education Society, is sharing in the preparation of a textbook for adult and young people's classes and community groups entitled, *Practice of Citizenship*. The following chapter titles indicate the scope of the work. It con-

tinues the series in which the *Christian View of Work and Wealth* is its predecessor: Why Should I Vote? What is Involved in Being a Citizen? Who Really Runs the Country? How Can We Ensure an Intelligent Public Opinion? What Would be a Christian Policy toward the Immigrant? What Can be Done to Promote a Better Citizenship? This timely textbook on citizenship is being prepared by the group who prepared the former book. The book will be ready for fall classes.

In cooperation with like departments among the Methodists and Baptists, Secretary Arthur E. Holt has been holding conferences on social living in important centers. Dayton, Cincinnati, Chicago, Washington, Duluth, Wichita, St. Paul and cities on the Pacific Coast have been visited. These have been informal conferences ordinarily held at the invitation of the social service committee in local church federations. The opportunity of the church in connection with the problem of industrial adjustment is the general subject of these meetings.

Industrial organizations that are making notable efforts toward the establishment of desirable relationships throughout the organization have in some cases published their working plans. Where it is possible to obtain for distribution such publications they are being sent to all churches that such information may reach the church people.

A new emphasis is being put on the *Church Schools of Missions* by the Missionary Education Department of the Congregational Education Society. This is the plan whereby the local church takes eight to ten weeks somewhere in its year to go to school together either just before or just after the holidays; many churches found this very appropriate for the Lenten season. The church group studies geography in terms of a world's need and seeks to find out what is being done to meet the need. An intensive course is offered in missions. Some churches do not limit the scope of the school to missions but include Bible courses, problems of social service, church-school teachers' training, parents' problems and other subjects that concern the members of a church. Electives enough are offered to open a course for every church member, young or old.

Of course this plan involves a careful training period for the group who are to act as leaders of classes. New emphasis.

is just now being put upon this matter because the plan has run its first lap; it has been in use long enough to have proved its very great practical value and to have brought together a body of experience which is being offered to churches which have not yet tried the plan. Three principles are established:

1. The success of this plan depends upon its leadership.
2. It is not necessary to seek professional experts.
3. Available people in the church and community should be trained in the local church for this immediate task. Able educators and professional people too crowded with responsibility to undertake regular church-school classes may be secured to give a ten weeks' course.

The Congregational plan for putting properly graded missionary education into church schools (above Primary) may be found in the article in THE CHURCH SCHOOL (May, 1921), by Herbert W. Gates, entitled, "Increasing Missionary Interest in Congregational Church Schools."

Methodist Episcopal Church

THE report of the Superintendent of the Department of Institutes of the Board of Sunday Schools covering the first four months of the present calendar year is most encouraging. Twelve Institutes were held in the States of Minnesota and North Dakota, with a total attendance of 2,250. Much of this territory is very sparsely settled and some of the districts are larger than the entire Annual Conference in other parts of the country. Some of the people travel as far as two hundred miles in order to attend the Institutes. There seems to be a growing desire on the part of the District Superintendents, pastors and Sunday-school workers generally that our Board hold Institutes in their respective districts annually. This is the ideal which the Department of Institutes is now working toward, and which they hope to realize at a very early date.

During the months of January, February, March, and April there were 2,148 Teacher

Training Seals issued to Methodist Sunday-school workers. When this figure is compared with the total number of seals issued during 1918—1,479; or 1919—1,928; or even 1920—3,600, the vast percentage of increase is easily seen. There were also 939 more examinations conducted during the first three months of 1921 than during the same period of 1920.

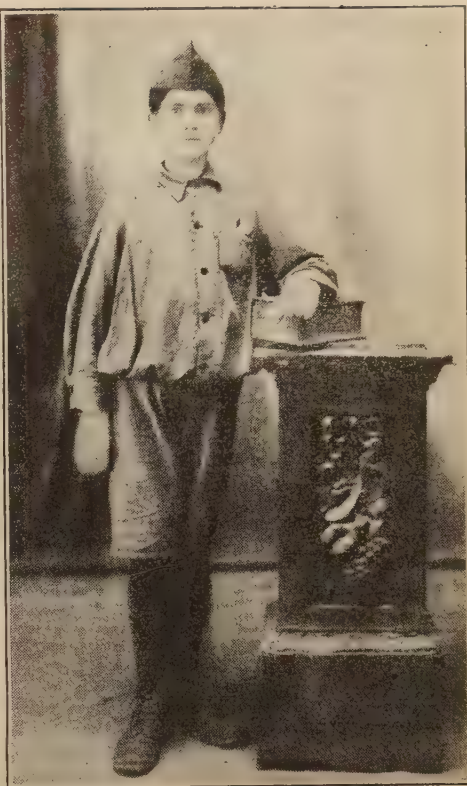
The increase in the enrolment of classes in the Young People's Department has also been quite marked. The following record of the enrolment of classes from January first to May first for the years 1920 and 1921 will show the progress that is being made in this important department:

	1920	1921
Intermediate	153	318
Senior	111	256
Young People	140	198
Total	404	772

No less than \$554,000 was the amount given by the Methodist Sunday schools for the relief of suffering Europe during Christmastime. Reports recently received from our workers in Italy, France, Albania, Serbia, Jugo-Slavia, and Central Europe testify to the splendid service that has been accomplished with the use of this money. More than \$100,000 of the total amount was used in the work of the Near East Relief. Thousands of little children who were suffering from mal-nutrition are now on the road to recovery. Women and children who have been forced to go about in torn rags have been provided with clean, warm clothing. Tubercular cases have been taken to the mountains and medicine has been supplied most freely. We should indeed be grateful for this great opportunity for Christian service which has been given us.

Miss Welthy Honsinger has been appointed assistant editor in the Department of Foreign Language and Missionary Publications. She is a graduate of Syracuse University. She has had experience as a high-school teacher of literature and modern languages and has been five years in China, having built our splendid Girls' School at Nanchang for the Woman's Foreign Missionary Society. She has recently returned from an extended tour around the world. Excellent command of several languages and ability as a teacher and writer will be of valuable assistance to her in her new position.

Word has just been received of the resignation of Rev. Arlo Ayres Brown from the Board of Sunday Schools in order to ac-



Sunday School Offerings Gave Him a Chance

cept the presidency of the University of Chattanooga. With the exception of a two years' leave of absence spent with the American army in France, President-elect Brown has had supervision over the Department of Teacher Training of the Board since 1914. He has at all times been regarded as one of the outstanding leaders of the country in the field of religious education and has made several contributions to the specialized subject of teacher training. While his place will be a difficult one to fill, nevertheless it is encouraging to note that another important educational institution has chosen a specialist in religious education as its leader.

Baptist Church

THE Baptists are issuing a series of texts in religious education known as the Judson Training Manuals for the School of the Church. These manuals are arranged in three groups, General, Departmental, and Parent Training. The Departmental group covers courses for every department of the church school. The Parent Training manuals emphasize religion in the home. The general group includes vital teaching, story telling, church-school buildings, expression through worship, handwork, community service, educational leadership, appreciation of the Bible, and kindred worth-while themes in the field of religious education. Their latest book is *Story Telling Lessons*, by Henry Edward Tralle, which discusses Learning by Story Telling, Telling the Story, Impersonation in Story Telling, Forming Parts, Definition, Types, Grading, Testing and Studying, and Classifying Stories.



Sunday School Christmas Offerings Assure Little Armenians Health and Happiness

A Consulting Department for Church Schools

Correspondence of a Director of Religious Education

THE following letters have been written by a director of religious education to the parents of the girls and boys in his school and to his teachers and officers. He is *interesting* the people in his community in religious education.

To the Parents of the Girls and Boys in the ——— Church School

DEAR FRIENDS:

As I have not yet been able to meet personally all the parents of the members of our church school, I am taking this opportunity to mention some things I would like to say if I could meet you.

It is the work of the church to supplement the home in giving Christian instruction and training that will develop the children naturally into all-around manhood and womanhood. This it seeks to accomplish through the church school with instruction in the Bible, the study of great lives and of the enterprises of the Christian Church. Suggestions for the practice of Christian principles in every-day life are as carefully arranged to meet the interests and needs of the various grades as are the studies in our public schools. Closely related are the various social activities, actual participation in forms of service for others, etc. A group of faithful, efficient teachers and officers are unceasingly endeavoring to keep the school work interesting, up-to-date, and effective to the highest possible degree.

We have introduced certain standards in some grades which the pupils may attain by regular attendance, and by conscientiously doing the required work. Those whose work for the year is satisfactory will receive promotion certificates to the next grade, and those who are advanced from one department to another will receive diplomas suitable for framing. Next year we expect to use report cards to keep you informed as to the progress of your girl or boy.

I have mentioned these things that you may understand and appreciate even more than ever what our school offers the young people of this parish, and to urge your cooperation in the interest, attendance, and home study of those members of the school in whom you are particularly interested. If you care to ask any question about the school, or make any suggestion, I should be glad to hear from you, or call at your convenience.

Very sincerely yours,
DIRECTOR OF RELIGIOUS EDUCATION.

This department is open to all church-school workers and welcomes any opportunity to be of service or to give help in any phase of church-school work. The following extracts have been chosen from the recent files of the editorial office with the thought that some of the suggestions may be of help to other schools besides the ones sending in the original inquiries.

To the Teachers and Officers of the ——— Church School

DEAR FRIEND:

There are several matters which I should like to bring to your attention.

1. I am sure you will be pleased to learn that the attendance for the whole school last Sunday was over the 500 mark. This is largely the result of your efforts in looking up absentees and visiting the pupils in their homes. It is constructive work. Keep it up!

2. Very shortly the offering envelopes for "self and others" will be distributed. Superintendents of departments are asked to take a few minutes on that Sunday to impress on pupils the twofold object of the envelopes. This is (a) to meet the expenses for upkeep of our own school, lesson books, etc. (b) to share in the building of the kingdom of God in all parts of the earth, by supporting the various agencies devoted to this. Urge the pupils to contribute definitely and regularly, and in case of absence to bring the envelopes for those Sundays, when next they attend. The teachers should emphasize in their classes the importance of this part of our school work.

3. I would remind all teachers that registration blanks must be filled out for every new pupil and the same handed to the secretary of your department; otherwise the new pupil is *not enrolled as a member of the school*. This is fair neither to the pupil nor the school. Blanks may be obtained from your secretary.

4. The next teachers' meeting will be held Thursday evening. After the period of Bible study, the short address will be on "Presenting the Lesson," and will be one of the most important subjects yet taken up. Departmental conferences will follow. I earnestly urge those of our teachers who have not made a practice of attending these meetings to let nothing keep them from being present this month.

With deepest appreciation of your cooperation, I am

Very sincerely yours,
DIRECTOR OF RELIGIOUS EDUCATION.

Do You Know Any Children Who Live Too Far From a Church to Attend the Church School?

READ THE STORY TOLD IN THESE LETTERS

I am the mother of two children, nine and twelve years old; also there live with me two nieces, nine and four years. We live on a farm two and one half miles from the city. The distance and other reasons make it impossible for us to attend church and Sunday school regularly. We have a Sunday school of our own every Sunday, but I do not seem to be making much progress as the teacher. I have no program to follow and no lesson books to use. A few years ago I studied Margaret Slatery's *Talks to the Training Class*, following which I took special Bible study.

What I need, I believe, is a "brushing up" on what I have done and some sort of systematic study or program to follow in order to teach the children here at home successfully. What can I do to make the Bible an interesting study and a religious inspiration to my children? What can I do to train myself to tell the stories of Abraham, and David, and especially to make the life of Jesus not only interesting to them but their constant help and ideal?

I realize my unfitness, yet I am the only one to bring to the children this educational and spiritual necessity which is such an essential element in their lives. What would you suggest for me? What books can I read, what program can I follow to fit me to teach my children?

There are ten of us in the family, and therefore I do not have a great deal of time for study. There is more or less noise and confusion so that any work requiring deep study would be impossible for me to attempt at present. The library is far away and a rather limited one at that. I could afford one or two books, but any great amount of reference work would be impossible also. Under these conditions do you think you can help me?

Your most interesting letter has reached us and we hope very much we may help you in your problem. The first suggestion we want to make is never give up, never feel that the difficulties are too great for you to do something for the religious nurture of your family.

We believe a systematic course of Bible study for your three older girls, giving them the same course but training the eldest in a quite different way, with more written work and much definite responsibility for the work of the younger ones, would be your best plan. For the little four-year-old, we would suggest, first, your using *Object Lessons for the Cradle Roll*,

by Frances Weld Danielson, and then the two years of beginners' lessons. We are sending you samples of these materials.

As a Bible course for the older children, we would suggest a Junior course of the *International Graded Lessons*, which is prepared for children of these ages. While not emphasizing the historical side of the Bible, as children of this age are not ready for history, it gives a good general knowledge of the Bible, and would wisely be followed by a course in the history of the Bible as well as studies of the lives of great workers for the Master. We are sending you sample material of the junior work also.

There is a new book entitled *How to Teach Religion*, by George H. Betts, which has a fresh and inspiring note which many are enjoying. We are sending you a copy for inspection.

The books that you have been so kind to send me I have looked over carefully. I would like to keep them all, but this would be quite impossible, so I am sending back to you the ones I felt I could do without. I have read carefully your letter of suggestions and believe it would be well to follow the course as you outline it.

I am enclosing an order to pay for the Junior teacher and Junior workbook you have already sent me, and will you please send me two more Junior workbooks? I will send for the books that follow in the course as soon as I need them.

I want to ask still more favors of you. I need two Bibles, one for each of the nine-year-olds. I cannot afford very expensive ones yet I want them attractive. Will you kindly tell me the price of such a Bible as you think advisable for them? Will you tell me also the price of Mrs. Houghton's *Telling Bible Stories* and Kemp's *History for Graded and District Schools*?

I want to thank you very much for your kindly interest in me and also to tell you how very much I appreciate the privilege you have given me of looking over the beautiful books that you sent.

Replying to your recent letter, we were happy to see that your order was filled, and shall be glad to help you further at any time.

Regarding the Bibles, we have asked your denominational bookstore to send you four Bibles, the prices marked in each case. We much prefer the use of the American Revised for all Bible study. We were not pleased to see that two of these Bibles contain a catechism which is, we think, altogether unpedagogical. We would not want to give children the idea that the points questioned in this catechism are what we hold most essential in religion. You are at liberty to send back what you do not wish to keep, and if none of them seem to fit your need we hope you will let us try again.

We are giving you the prices of the

books you inquire about. Houghton's *Telling Bible Stories*, \$1.35, and Kemp's *History for Graded and District Schools*, \$1.36.

Every day when the children have come in from school, they have asked if the Sunday-school books have come. Yesterday when I told them they had, they danced up and down, saying, "Oh, goodie!" This I am sure will give you an idea of how interested they are.

I had promised the children a reward for the neatest book of the three when they had finished part one. I have a strong suspicion that there will be three rewards. I can think of no better present for them, nor one that will suit my pocketbook better, than the rainbow bookmark suggested in the teacher's textbook. Therefore, I am sending you seventy-five cents in stamps for which you will please send me three.

I am delighted to hear of the children's joy in receiving their new lesson material. What a fine illustration this is of a hobby of some of us, that we make our children's attitudes, and that their attitudes make them. Just think how the heavenly Father has seen every single first year junior book sent out this year, and has known the feeling in the heart of every child, and knows that if there is not gladness and enthusiasm, it is simply the fault of certain grown-up people who have failed to give the child this charming attitude toward his new work. We have sent you the bookmarks requested, and I am sure they will give great pleasure to these young students.

Your appreciation for the little we are able to do to help your splendid work is most gratifying, a sort of bonus to the secretary who sits in the office and cannot see results.

Worship in the Young People's Department

The following suggestions were received in a correspondence course in response to the request to prepare a worship service for a young people's department (ages 18 to 24), centering the thought in a selection from the prayer literature of the Bible.

PSALM 63

Song: When Morning Gilds the Skies Scripture. John 4:6-14. (Or tell it as a story.)

Very brief talk on—How God Satisfies the Thirsty Soul.

Prayer by the leader after which all may read together, very softly, Psalm 63.

Hymn: We Would See Jesus.

PSALM 16

Request a prayerful spirit, and sing, Guide Me, O Thou Great Jehovah.

Explain the value of prayer literature and read Psalm 16. He has guided others, he will guide us. Preservation. Silent prayer for preservation and for increased trust, followed by audible prayer.

Sing a hymn of confidence, God is my Strong Salvation.

Books for Mothers' Classes

Have you a course of study adapted to the use of mothers? When my sixth entered the beginners' class, I began to look for a place for myself in the Sunday school. A number of mothers always waited in the primary room for their children and I felt it would be better for all concerned if they were somewhere else, also that other mothers might be interested. Our pastor had wanted a class for mothers with an expert leader who was not available; so we just started by ourselves and I consented to act as business manager for a time (I object to being called a teacher).

The class has proved both interesting and helpful, and because it is so informal and flexible it has appealed to a number who were inclined to be afraid of it at first.

We started with a textbook, reading in turn a chapter each Sunday and discussing the subject in relation to our own problems. In that way we read *Your Child Today and Tomorrow*, by Sidonie M. Gruenberg, and now are taking the little book, *Training the Devotional Life*, by Weigle and Tweedy.¹

I would like to get a course on child training, simple enough to be helpful without demanding much outside work. As we expected, the attendance varies greatly; we have from ten to fifteen usually but not the same ones every Sunday. There are two widows in the class, each having three children, and from their expressions we feel the class has been worth while if only for what they have received.

I did not mean to write such a long letter, but your mission seems to be to help people; so I was tempted to tell my story.

It was a pleasure to have from you this cordial letter, and we are delighted to know of a piece of work like this of yours. "Business Manager"—that's a fine title, not even taking the responsibility of leader of discussion. We think it is in some such way as this that we must launch parents' classes in all our schools.

We are sending you for inspection the following quite popular books on child training. We hope you will find among them one that will be satisfactory for your group to read together.

Talks to Sunday School Teachers, by L. A. Weigle.

The Unfolding Life, by A. A. Lamoreaux.

The Child and His Religion, by G. E. Dawson.

Child Nature and Child Nurture, by E. P. St. John.

Object Lessons for the Cradle Roll, by F. W. Danielson.

Girlhood and Character, by Mary E. Moxcey.

Please let us hear from you again, and keep us in touch from time to time regarding your work.

¹ Note also *The Training of the Devotional Life*, by Kennedy and Meyer.

The Superintendent's Guide to the August Lessons The Graded Courses

Age	Course	TITLES	FIRST WEEK LESSON 45 AUGUST 7	SECOND WEEK LESSON 46 AUGUST 14	THIRD WEEK LESSON 47 AUGUST 21	FOURTH WEEK LESSON 48 AUGUST 28	Departmental Groups	
							Plan 1	Plan 2
4	B E G I N N E R S	The Little Child and the Heavenly Father Part 4	THEME: Love Shown by Kindness TITLE: Elisha and a Boy. MATERIAL: 2 Kings 4. 12-37.	THEME: Love Shown by Kindness Stories 44 and 45 Retold.	THEME: Love Shown by Kindness The Story of Rebekah. Gen. 24. 10-67.	THEME: Love Shown by Kindness David and a Lame Prince. 2 Sam. 4. 4; chapter 9.	B E G I N N E R S	B E G I N N E R S
		The Little Child and the Heavenly Father Part 8	LESSON 97 THEME: Friendly Helpers TITLE: Elijah Helping a Mother. MATERIAL: 1 Kings 17. 17-24.	LESSON 98 THEME: Friendly Helpers Stories 96 and 97 Retold.	LESSON 99 THEME: Friendly Helpers Some Tiny Builders (Ants). Prov. 6. 6-8; 30. 25.	LESSON 100 THEME: Friendly Helpers Helping to Build the Wall. Neh., chapters 1 and 2; 3. 28; 6. 15, 16.		
6	I	Bible Stories for the Sunday School and Home Part 4	LESSON 45 THEME: Pleasing God by Right Doing TITLE: The Story of a Guest-Room. MATERIAL: 2 Kings 4. 8-II.	LESSON 46 THEME: Pleasing God by Right Doing A Captive Maid Trying to Help. 2 Kings 5. 1-14.	LESSON 47 THEME: Pleasing God by Right Doing Review. Psa. 86. 11a; 32. 8a.	LESSON 48 THEME: God's Lovingkindness God the Creator and Father. Review of Lessons 1 and 2.	P R I M A R Y	P R I M A R Y
		Bible Stories for the Sunday School and Home Part 4	THEME: Learning to Do God's Will TITLE: Joshua Leading the Israelites into the Promised Land. MATERIAL: Josh. 1. 1-6; chapters 3 and 4; 5. 10-12.	THEME: The Right Use of God's Gifts (Temperance) The House in Which I Live. 1 Cor. 3. 16, 17b; 9. 25. 27.	THEME: The Right Use of God's Gifts (Temperance) God's Gifts for Food. Psa. 85. 12; Lev. 26. 3-5; Eccl. 10. 17.	THEME: The Right Use of God's Gifts (Temperance) The Story of the Rechabites. Jer. 35. 1-8, 12-14a, 18, 19.		
8	III	Bible Stories for the Sunday School and Home Part 4	THEME: Trusting and Serving God TITLE: A Sorrowing Mother Made Glad. MATERIAL: 2 Kings 4. 8-37.	THEME: Trusting and Serving God Elisha Teaching His Servant to Trust. 2 Kings 6. 8-17.	THEME: Choosing the Right Returning Good for Evil. 2 Kings 6. 18-23.	THEME: Choosing the Right A Servant Yielding to Temptation. 2 Kings 5. 15-27.	J U N I O R	J U N I O R
		Stories from the Olden Time Part 4	THEME: Parables of Jesus TITLE: The Wise and Foolish Virgins. MATERIAL: Matt. 25. 1-13.	THEME: Parables of Jesus A Parable in Action. Luke 22. 7-13, 24; John 13. 1-17.	THEME: Parables of Jesus The Last Judgment. Matt. 25. 31-46.	THEME: Parables of Jesus Review. Matt. 7. 28, 29; Luke 4. 22; John 7. 40; 2 Tim. 4. 7, 8.		
10	V	Hero Stories Part 4	THEME: Stories of Old Testament Heroes TITLE: The Israelites Crossing the Jordan. MATERIAL: Josh. 3. 1 to 4. 24.	THEME: Stories of Old Testament Heroes Joshua's Last Address. Josh. 24. 1-33.	THEME: Stories of Old Testament Heroes Deborah and Barak Defeat Sisera. Judg. 4. 1 to 5. 31.	THEME: Stories of Old Testament Heroes The Call of Gideon. Judg. 6. 1 to 7. 1.	I N T E R M E D I A T E	I N T E R M E D I A T E
		Kingdom Stories Part 4	THEME: The Exile and Return of the People of Judah TITLE: Nehemiah Visits Jerusalem. MATERIAL: Neh. 1. 1 to 2. 16.	THEME: The Exile and Return of the People of Judah Nehemiah Builds the Wall. Neh. 2. 17 to 4. 23; 6. 15, 16; 12. 43.	THEME: The Exile and Return of the People of Judah Ezra Teaches the Law. Neh. 8. 1-18; Psa. 119. 97-104; 19. 7-14.	THEME: The Exile and Return of the People of Judah Review. Psa. 95. 1-7; 100. 1-5; 126. 3; Prov. 14. 34; Eccl. 4. 12; 1 Cor. 9. 25; 16. 13.		
12	VII	Gospel Stories Part 4	THEME: Studies in the Acts TITLE: The Conversion of Saul (Paul). MATERIAL: Acts 9. 1-31.	THEME: Studies in the Acts Peter's Visit to Cornelius. Acts 10. 1-48.	THEME: Studies in the Acts The Release of James and Peter. Acts 12. 1-24.	THEME: Studies in the Acts How Paul Became a Missionary. Acts 11. 19-26; 13. 1-3; 14. 1-28.	I N T E R M E D I A T E	I N T E R M E D I A T E
		Religious Leaders in North America Part 4	THEME: Religious Leaders in North America TITLE: Francis Asbury, the Pioneer Bishop. MATERIAL: Rom. 12. 1, 2.	THEME: Religious Leaders in North America William Capers, the Apostle to the Slaves. Matt. 11. 2-6.	THEME: Religious Leaders in North America Dwight L. Moody, Evangelist and Educator. Luke 19. 11-24.	THEME: Religious Leaders in North America Jacob Riis, the Champion of the City. Heb. 11. 8-16.		
14	IX	Some Famous Friendships Part 4	THEME: Some Famous Friendships TITLE: The Family of the Macabees. MATERIAL: Deut. 20. 1-9; 1 Kings 3. 4-9; Psa. 1. 85; Eccl. 9. 11-18; Heb. 11. 35-40.	THEME: Some Famous Friendships The Great Friend of All the World. John 1. 35-50; Mark 3. 13-19; John 2. 1-11; Luke 8. 38-41, 42-44; 5. 1-11; 2. 40-51; Matt. 6. 9-13; 9. 9-13; Luke 19. 1-10; 7. 36-50; Matt. 7. 10; 22. 35-40.	THEME: Some Famous Friendships The Friends at Bethany. Luke 10. 38-42; John 11. 1-57; 12. 1-9; Mark 14. 3-9.	THEME: Some Famous Friendships How Peter Learned to Be a Friend. John 1. 4-42; Matt. 4. 18-22; 14. 22-32; 16. 13-28; 17. 1-13; John 21. 13-19; Acts 10. 1-48; Mark 14. 66-72; John 6. 66-69; Matt. 18. 21, 22; John 13. 1-20.	I N T E R M E D I A T E	I N T E R M E D I A T E

NOTE.—Plan 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in accordance with this plan.

Plan 2: The departmental grouping by a series of three years to a department is now recommended by many denominations, including our own.

Care must be taken to select the Graded Text Book by age and titles, as indicated in the left column, rather than by department names.

The Graded Courses—Continued

Age	Course	TITLES	FIRST WEEK LESSON 45 AUGUST 7	SECOND WEEK LESSON 46 AUGUST 14	THIRD WEEK LESSON 47 AUGUST 21	FOURTH WEEK LESSON 48 AUGUST 28	Departmental Groups	
							Plan 1	Plan 2
15	X	A Modern Disciple of Jesus Christ—David Livingstone Part 4	THEME: A Modern Disciple of Christ—David Livingstone TITLE: An Escort of Barotse Men.	THEME: A Modern Disciple of Christ—David Livingstone Across the Continent.	THEME: A Modern Disciple of Christ—David Livingstone The Government Expedition.	THEME: A Modern Disciple of Christ—David Livingstone The Death of Mrs. Livingstone.	I N T E R M E D I A T E	S E N I O R
16	XI	Christian Living Part 4	THEME: The Word of God in Life TITLE: The Word of God the Voice of Hope. MATERIAL: Hos. 14. 1-9; Isa. 8. 19 to 9. 7; 2 Kings 19. 20-36; Isa. 42. 1-9; Mic. 4. 1-8; Amos 8. 4-10; Isa. 52. 13 to 53. 12.	THEME: The Word of God in Life The Word of God the Bulwark of Faith. Neh. 7. 73 to 8. 12; chapter 1; Jer. 1. 1-10; 25. 1-14; 36. 1 to 37. 15; 32. 1-15; 31. 27-40.	THEME: The Word of God in Life How Jesus Used the Old Testament. Matt. 4. 1-11; 5. 17-48; Luke 4. 16-21; 24. 13-22; 2. 19-52; Psa. 119. 105; John 5. 39-47.	THEME: The Word of God in Life How the Early Christians Used the Old Testament. Acts 2. 14-42; Rom. 1. 2, 3; 1 Pet. 1. 10-12; Heb. 11. 1 to 12. 2.		
17	XII	Studies in the Books of Ruth and James Part 4	THEME: The Book of James TITLE: How to Meet Trial and Temptation. MATERIAL: James 1. 1-18; 5. 7-11, 13-18.	THEME: The Book of James The Control of the Tongue. James 1. 19-27; 3. 1-12; 4. 11, 12; 5. 12.	THEME: The Book of James My Attitude Toward My Associates. James 2. 1-13.	THEME: The Book of James The Marks of a Christian. James 2. 14-26; 1. 22-25; 4. 17.		
18	XIII	History and Literature of the Hebrew People Part 4	THEME: The Kingdom of Judah, the Exile, and the Restored Jewish Community TITLE: The Suffering Servant: a Prophet's Vision. MATERIAL: Isa. 42. 1-4; 49. 1-6; 50. 4-9; 52. 1 to 53. 12.	THEME: The Kingdom of Judah, the Exile, and the Restored Jewish Community Jerusalem to Be Restored: Visions of the Future. Isa., chapters 60, 62; Ezek., chapters 36, 37; Hag., chapters 1, 2.	THEME: The Kingdom of Judah, the Exile, and the Restored Jewish Community The Visions Begin to Be Realized: Two Statesmen, Ezra and Nehemiah. Ezra, chapter 9; Neh., chapters 1, 2, 4 to 6, 8.	THEME: The Kingdom of Judah, the Exile, and the Restored Jewish Community The Problem of Suffering: the Book of Job. Job, chapters 1, 2 (prologue), 19, 38, 39, 42. 1-9 (conclusion).		
19	XIV	First Century of the Christian Church Part 4	THEME: The Apostolic Church a Brotherhood TITLE: The World Vision. MATERIAL: Matt. 10. 40-42; 28. 19, 20; Acts 1. 8; Luke 10. 1-9; Rom. 1. 14-16; 14. 11.	THEME: The Apostolic Church a Brotherhood New Ideals of Personal Morality. Rom. 12. 1-21; 13. 8-10; 1 Cor. 5. 9-13; 9. 24-27; 6. 12-20; 2 Cor. 1. 17-22; 7. 14; Phil. 4. 8; Matt., chapters 5-7.	THEME: The Apostolic Church a Brotherhood The New Ideal of the Family. Matt. 19. 3-9; Mark 10. 13-16; 1 Cor. 6. 15-20; 7. 1-10; 1 Tim. 3. 11; Titus 2. 4, 5.	THEME: The Apostolic Church a Brotherhood The New Ideal of Society: Democracy. James 2. 1-12; Col. 3. 11; Matt. 6. 26-39; 23. 1-12; Philm. 8-20; Rom. 16. 1-23; Luke 15. 1-32; Gal. 3. 28.		
20	XV	The Bible and Social Living Part 4	THEME: Bible Spokesmen for the Kingdom of God TITLE: Isaiah, a Constructive Statesman. MATERIAL: Isa., chapters 1, 2, 6; 4. 2-6; 5. 1-7; 7. 1-9; 9. 1-7; 11. 1-10.	THEME: Bible Spokesmen for the Kingdom of God Jeremiah, Preacher of Individual Responsibility. Jer., chapters 5. 7, 29, 31; 23. 1-4, 13-40; 34 and 35.	THEME: Bible Spokesmen for the Kingdom of God Ezekiel, the Dreamer of a New Day. Ezek., chapters 1 to 3; 18; 22; 26 to 28; 33 to 48, especially chapters 34, 37, and 47.	THEME: Bible Spokesmen for the Kingdom of God Nehemiah, Builder of State and Church. Neh., chapters 1 to 6; 8 to 10; 13.		
ADULT		Elective Courses in special topics and special courses for parents.					Adult	

The Uniform Lessons

Age	DEPARTMENT AND COURSE	TITLE OF COURSE	FIRST WEEK. LESSON 6 AUGUST 7	SECOND WEEK. LESSON 7 AUGUST 14	THIRD WEEK. LESSON 8 AUGUST 21	FOURTH WEEK. LESSON 9 AUGUST 28
6 to 8	PRIMARY	The Life and Letters of Paul	Paul in Cyprus and in Antioch of Pisidia	Paul in Iconium and Lystra	Paul Prepares for World Conquest	From Asia to Europe
9 to 11	JUNIOR		TOPIC: Adventures of Paul and Barnabas. MATERIAL: Acts 13. 4-12, 44-49.	Paul Heals a Cripple. Acts 14. 8-18.	Some of Paul's Helpers. Acts 15. 1-4, 22, 32-37, 40, 41; 16. 1-5.	A Wonderful Dream. Acts 16. 6-15.
12 to 17	INTERMEDIATE AND SENIOR		TOPIC: Paul in Cyprus and Antioch. MATERIAL: Acts 13. 4-12, 44-49.	Paul's Narrow Escape at Lystra. Acts 14. 8-20, 26, 27.	The Beginning of the Second Missionary Journey. Acts 15. 1 to 16. 5.	Paul Crosses Over Into Europe. Acts 16. 6-18.
	YOUNG PEOPLE AND ADULTS		TOPIC: Paul Begins His Missionary Travels. MATERIAL: Acts 13. 1-52.	Early Adventures in Asia Minor. Acts 13. 13-16, 42-46, 50, 51; 14. 19-22.	Revisiting Friends in Asia Minor. Acts 15. 1 to 16. 5.	Beginning Work on a New Continent. Acts 15. 36 to 16. 18.
			TOPIC: Paul Becomes a Missionary. MATERIAL: Acts 13. 1-5, 13, 14, 44-52.	Examples of Paul's Missionary Methods. Acts 14. 1-7, 21-28.	Paul Champions Christian Liberty. Acts 15. 1-14, 19-21.	Paul Carries the Gospel to Europe. Acts 15. 36, 40, 41; 16. 6-15.

NOTE.—For Beginners' Courses see Graded Outline on preceding page.

Are We Utilizing Our Present Equipment or Merely Waiting For More?

By Eugene C. Foster

Is the statement made in this article true of some other school, about which the author knows, or is it equally true of our own local school? Are we really using to the utmost our own equipment, inadequate though it may be, or are we just waiting for something better? It might prove to be a good exercise for a conference of local church-school workers to list each separate item of present equipment—rooms, books, maps, chairs, musical instruments and music, and all the rest—and discuss the question "Are we using this to its greatest advantage?"—THE EDITORS.

IF we only had separate rooms, or a new church-school building, or different chairs, or tables with drawers in them, or—but the list of equipment wanted stretches out beyond sight. We have all heard it; most of us have said it, in some form or another.

This discussion does not start with any such impossible premise as the needlessness of equipment; indeed, I wish I had the power to give every church-school worker in our local schools the kind of equipment he should have in order to do the best work.

Equipment is sadly lacking; there is no doubt about that. And for most of us it is likely to continue to be sadly lacking for some time to come.

Is there something we can do while we are waiting for the new day of a better-equipped school? I believe there is.

I have seen a church school which was doing excellent work with limited equipment come into possession of a fine new church house, wonderfully equipped with every device for which the heart could wish. Then I have seen that church school change from good work to very poor work. Now, mind you, I don't believe this need to have been the case; I merely say it was the case; nor is it an isolated example.

It was evidence in that case, at least, that good work could be done without elaborate equipment. The great majority are not using to the fullest extent the equipment they already have. In many cases they are spending too much thought upon wishing for something different.

Let us take, for instance, the best use of the one large room in which many a church school meets, and must continue to meet. I have seen such a room having a capacity of three hundred people, with a church school of one hundred in it; and yet, for the lesson period, the classes remain huddled together in the center, too close to each other for good work, and no one seemed to discover all the good room

going to waste around the outer edges.

As a contrast, I saw one such room which had, for its church purposes, twice as many light chairs as were needed for the school. The superintendent placed the necessary hundred chairs in the center of the room in a compact group, for the service of worship. By dint of arduous labor and an actual blue print he taught the sexton how to place an additional hundred chairs in class formation around the sides of this large room. With softly playing music the pupils and teachers moved quietly from the opening service in the center to the class setting at the sides of the room; and no class was within ten feet of another. That is what I mean by utilizing present equipment.

Frequently I see classes seated in the one large room so that the teacher sits with back to the major portion of the room. To face the teacher, the pupils also face the area of greatest activity; result, confusion and disorder. If the teacher sat back to a wall, for instance, the pupils would face the teacher and the wall, instead of the busy roomful of other classes.

Where no small rooms are available, a judicious use of simple screens will shut out much of the activity which is in sight. That which is heard may still continue, but it is far less distracting than that which is seen.

Every sixth or seventh chair—according to the size of classes—may be fitted with a tray several inches below the seat, and this tray may hold hymn books or Bibles for the class. Or, a box with catch or lock may be substituted for a tray. This goes far to prevent unsightly piles of books on the floor or in the corners or on window-sills with consequent wear.

A folding table, used as the center of a class, will draw a small group around it as by a magnet; it helps to keep the solidarity of a class. Between sessions, it takes little space.

Some day, more than is common now, the church school will meet in several sessions, using the same equipment more than once; it will be much less expensive than doubling the plant. But, of course, it will sacrifice that sacred rite known as "having the school meet all together."

Hymn books are frequently discarded and new ones bought because it is said "everybody is tired of these." In truth, everybody is merely tired of the less than half of the hymns in the book which are ever sung. It would be almost like buying a new book to try the half not yet used.

Schools sometimes cry out for additional room when at least one room—sometimes two or three—of sizable dimensions will be found cluttered with the battered accumulations of years. The older boys of a school in a western city discovered space between a ceiling and a mansard roof, and built in their own meeting room. They went up to it by way of a ladder just back of the superintendent's desk.

These are a few of the many ways by which present equipment may be made to serve while we are waiting for the "new church" or the "adequate church-school building." Let us hope that they will come, just as soon as it is possible to have them. But let us earn our right to have by using well what we already possess.

IAM persuaded that a man without religion falls short of the proper human ideal. Religion, as I use the term, is a spiritual flowering, and the man who has it not is like a plant that never blooms. The mind that does not open and unfold its religious sensibilities in the sunshine of this infinite and spiritual universe, is to be pitied. . . . Amid the decay of creeds, the love of nature has high religious value. Every walk to the woods is a religious rite, every bath in the stream is a saving ordinance. Communion service is at all hours, and the bread and wine are from the heart and marrow of Mother "Earth."

JOHN BURROUGHS in *The Faith of a Naturalist*

Small Equipment—Large Results

By Arlo A. Brown

“WE cannot grow because our building and equipment are inadequate.”

Here is an argument that has been used with such regularity by thousands of churches over our land that it is a genuine relief to hear about one church that has not let this stand in the way. For, according to the members of a certain congregation in Ohio, those who have been using this argument will have to resort to something new.

The South Euclid Methodist Church was constructed nearly a century ago—in 1837 to be exact. Today the congregation still worships in exactly the same structure. There have been no changes nor improvements to date. Nevertheless a most remarkable change has come about in the past few years. Situated on the outskirts of Cleveland, where the natural growth of the city would in time insure a reasonably large church, they decided that instead of waiting for the population to come to them they would plan for and organize a church that would win the immediate support of the new-comers. So well have they succeeded with their plans that today there are many children, who under other circumstances would take the car and attend a city Sunday school, prefer to cast their lot with the school of South Euclid.

Can you imagine a small building with one room above ground and a basement housing a Sunday school with all the eight departments organized, the proper graded lessons used, and with five separate departmental sessions? This is how they have arranged the building. Upstairs three wires are stretched across the little auditorium, and one wire down the center. In addition, two other wires meet the center wire just in front of the pulpit desk.

Every member above the Primary Department assembles in this room at 9:15, while the brown rep curtains are all neatly fastened against the wall. The superintendent presides and for fifteen minutes he conducts a dignified worshipful service. Then the curtains at the rear are drawn and the two adult classes begin the study of the lesson. A Young People's and a Senior Class retire to another part of the building. This leaves a combined Junior-Intermediate Department, plus one senior class, and for these a ten-minute departmental session is conducted. Then all the remaining curtains are drawn, leaving six junior classes, four intermediate classes and one senior class almost completely separated from each other.

Five classes meet on the pulpit platform which extends the entire width of the building. In front of the pulpit are three classes—around tables two on one side and one on the other side of the curtain. Back of these are one intermediate and one

senior class, separated by curtains, and then the two adult classes. One intermediate class of girls is meeting in an auto when the weather is favorable.

Downstairs the building had also been arranged with an eye to making a very little go a long ways. On the furnace side of the building were three rooms, one for furnace, another for kitchen, and another for a class. These were separated by permanent walls. On the other side were two movable wooden partitions. One of these was closed to make a special room for the young people's class which was taught by the superintendent of the public school. The remainder of the room housed cradle roll, beginners and primary children for whom a very interesting but brief opening service was held. Then the Cradle Roll Department retired to the kitchen and the other movable partition was drawn, leaving a beginners' circle on one side and a Primary Department with six classes seated around tables on the other side.

Were they not crowded? Was there not awful confusion? The answer is “No.” Crowded, of course, with two hundred and one present in that little building, but no confusion and no uncomfortable congestion.

The same kind of efficiency which characterized their arrangement of the classes in the inadequate building was noted in every other feature of the school's work. The superintendent conducted his part of the service unostentatiously but with dignity. Every feature of the session so far as it concerned him had been carefully thought out and planned in advance. At a given signal upstairs the pianist began to play a beautiful, worshipful selection, the curtains were pulled back quietly, and this section of the school was ready for the concluding service. The usual commotion and hum of conversation were entirely missing, the curtains disappearing as if by magic.

The limits of this article do not permit further elaboration of the program of this unusual Sunday school. However, a few other items should be mentioned. Yes, of course, a school so carefully conducted used the graded lessons through the Senior Department, while the young people's class and one of the two adult classes used special lessons. That the school has an adequate program of service is indicated by the fact that one primary class gave twenty dollars for the support of a boy in Africa last year, and another class of the same grade made scrapbooks for the Rainbow Hospital in Cleveland.

Every one who was asked made the same answer concerning the secret of success in this church. Said the primary

superintendent: “Whatever success this department enjoys is due to team work. My helpers have worked hard and sacrificed much to make this a success. One of our teachers is the mother of three children and is in poor health, but she works hard for her class.”

Some one later told me that the primary superintendent had three children, one six months old, and did her own work. In addition, she was training a junior choir of more than thirty who sing once a month at the preaching service.

The superintendent of the school paid the same tribute to his helpers. “You see, last year twenty-six of our workers took the course at the Training School of Religious Education in Cleveland.”

To catch a glimpse of other activities of the church, glance at these clippings from the Bulletin:

WELCOME

“We are glad to welcome all visitors and new-comers, not only to our services but into our homes and hearts. This is a Community Church and it belongs to all who care to use it for the good of the Kingdom of Right.”

COMMUNITY DAY

“Our first Community Day this year will be held Thursday, November 4. Supper will be served, 5:45 to 7 P. M., by Unit No. 1, for 35 cents. Children under twelve years for 20 cents.

“Open Forum at seven o'clock.”

YOUNG PEOPLE'S NIGHT

“Alternating with Community Night and starting Thursday, November 11, a Young People's Night will be held every second week. This will open at 7:30, with Devotions, and continue with Study Classes, at 8. Refreshments and a Social Hour will follow. The Philathea girls will serve and plan the fun for the first meeting. Enroll at once. You do not need to register your age—BE YOUNG.

“He serves his party best who serves his country best.”

Of course, a church with such a program cannot remain long in these cramped quarters. This being a Methodist church, the Centenary contributions have made possible a gift of \$15,000 toward the new building, and the congregation has already subscribed about twice as much. In more adequate quarters this church will become a worthy model to many other churches, but in my mind, it will never be more truly an example to inspire than today, while it is perfecting its organization and program in a building so inadequate.

There are scores of little churches with similar building handicaps, but it would be difficult to find one which so zealously and efficiently perfected its work while the handicaps were still present.

Sane Advertising of the Church School

By
Herbert W. Blashfield

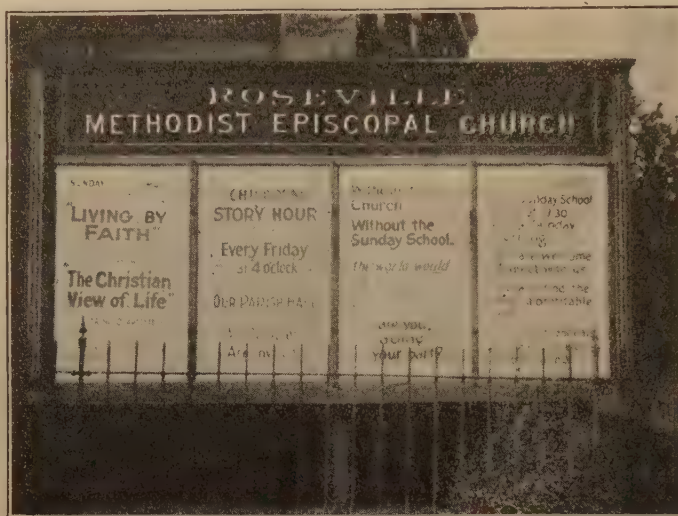
ANY school that is doing creditable work owes to its members and to the community in which it is situated the encouragement and enlightenment which come from a well planned program of publicity. To proclaim publicly activities that have been well done, and to publish the coming events encourages those who are doing the work and gives to the outside world information to which they are entitled and which may be just the means of bringing them into closer relation to the school. It is all very well to depend upon the personal message, but in these days when the advertising boards speak to us on every side concerning all kinds of commercial interests, the church must also proclaim its message in every possible way.

During the coming two or three months is the time to plan the year's program of publicity, for it must be launched with great care by the first of September and carried on throughout the year. In making our plans there are four groups of people to keep in mind: the several departments of the school, the entire school as a unit, the members of the church, and the people of the community who have no connection with the church life. Every department of a live church school has much of interest to tell to its members

and to the rest of the school. These news items may be gathered together by consulting the classes and the department officers, and printed every month or perhaps each week. The printing may be done by making carbon copies on the typewriter, by the use of a duplicating machine, or by the local printer. In one school the superintendent of the department gathers together the items of interest such as facts about the last social, classes with perfect attendance, names of new pupils, attendance of classes and department, and future events. This sheet of information is distributed to all members of the department at the close of the Sunday session every week. The plan has helped to develop a new interest in the work of the department and aids in cementing the classes together into one school unit. The department bulletin board is also a vital factor in the work of each department. On this board are placed each week the clippings from the local papers which tell of the school's activities, kodak pictures of classes or of basket ball and baseball teams, coming events of interest, and such other items

as will help to keep every one well informed. Such a board is inexpensive, as the boys of the department can make one from rough boards painted black. Where several departments meet in the same room, each department can have its own board with its own name upon it.

WHY ADVERTISE THE CHURCH?



"The very word 'gospel,' 'good news,' involves publication, proclamation, dissemination. To hide it is to destroy it. There can be no light except by shining. There can be no speech that is not spoken. There can be no gospel that is hidden. The capital crime against the gospel is to hide it."

W. R. Warren, quoted in *Handbook of Church Advertising*, The Abingdon Press.

In a school where there are several departments each meeting in a separate room, it is a good plan to have a school paper issued each month or once every quarter, containing news of all the departments. Such a news sheet need not be expensive, as it is possible to print it upon a duplicating machine. If printed by the local printer, it may be possible to find a few members of the school who believe in advertising to finance it. If the sheet is cut so that when folded twice it will fit a common envelope, it will be a convenient size for mailing purposes. Besides telling of the activities of all the departments, such a paper can have many personal items of interest which will cause it to be read by the home folks. It has been found that a paper of this character will create a spirit of unity within the school, it will produce an appreciation for the work of the school in the minds of those who are indifferent, and will help to make a stronger connection between the home and the school.

Very often the school appears to be separated from the church because its ac-

tivities are seldom made known to the church members who are not members of the school. Strangers come to the church services, but hear nothing said of the school. Every school should see that its message gets before those who attend church, and this can be done by at least two ways: posters placed in the vestibule of the church, and the use of part of the church folder. It is astonishing to see the

number of people who will stop and read the posters of the church school before going into church. Many of these people perhaps have never given Bible study any careful consideration. The posters to be used in the vestibule should be carefully made, and should show the achievements and coming events of the school. Such items of interest as "Growth of the School in the Past Year," "Present Enrolment of the School by Departments," "Missionary Work Done by the School," and "Special Programs to be Given by the School" are logical advertising matter for such publication. The National Child Welfare Association of New York City has a splendid set of posters bearing upon the religious training of children that can be used to advantage. The Methodist Episcopal Sunday School Board also has a set recently printed which bears upon the program of

Religious Education that may be used in the same way. The church folder offers a means of reaching many with school news, but is seldom used. Generally the fourth page contains the directory of church officials. This would have greater value to the church if it contained interesting items of news about the school activities. Any one who knows what the school is doing can easily get together the material at least once each month. This material can be assembled under the heading "News from Our School," or "Our School Proclaimer." Using the church folder in such a way brings the school into a closer fellowship with the church and keeps the entire program of religious education constantly before all the people.

Sometimes we forget that our church school exists especially for the unchurched, for the benefit of the many who need religious instruction and training outside our churches. To place before the community the advantages and opportunities to be found in our school, therefore, should be a very definite part of our program. There are three methods which are especially ef-

OPEN HOUSE		ENROLLMENT		PRAYER	
7:15-7:45 - In Chapel		John Doe \$34 58 80		John Doe \$34 58 80	
8:00-8:30 - Music		John Doe \$2 85 90		John Doe \$2 85 90	
8:30-9:00 - Bible Study		John Doe \$129 132 139		John Doe \$129 132 139	
9:00-9:30 - Prayer Meeting		John Doe \$230 234 238		John Doe \$230 234 238	
9:30-10:00 - Exhibits of Sunday School		John Doe \$152 159 167		John Doe \$152 159 167	
10:00-10:45 - Refreshment		John Doe \$153 165 171		John Doe \$153 165 171	
		John Doe \$53 102 121		John Doe \$53 102 121	
		John Doe \$72 45 59		John Doe \$72 45 59	
		TOTAL \$900 08 856		TOTAL \$900 08 856	

Posters Used in the Vestibule of the Church

fective and which any school may use to advantage: the bulletin board outside the church, the local newspapers, and exhibits of school work placed in store windows. The bulletin board should be made large, strong and attractive and should be placed where the passing crowd can easily see it. Care should be exercised in the type of posters to be placed upon it. They should be easy to read by those passing in street cars or automobiles. The message should be simple, direct, and contain only one thought. Red and black upon a white background are perhaps the most effective colors. The posters should be changed frequently to prevent them from becoming uninteresting and untidy. It is best to get a professional sign painter to do the work, although a young man or woman may be found in the school who can letter sufficiently well. The local newspaper will be glad to accept news items about the school, and often these items may be made very good advertising material. Often instead of using a column of "notes" it is better

for news. Paid advertising in the papers is often worth while, but frequently it is so surrounded by commercial advertisements that it loses its value. Perhaps the most effective form of all advertising for attracting the attention of the community to any church school is the exhibit which may be placed in a store window. Most merchants are very willing to give the use of a window for such a display, for they find that it attracts more people to their windows than anything they can place there themselves. Children's Week offers a splendid opportunity for an effective exhibit. The accompanying picture shows

to select one or two items of importance and ask the printer to place them under a suitable heading that will attract attention. If these newspaper inserts are preserved and placed upon the school bulletin boards the members of the school will come to watch carefully for them, and will suggest to their friends that they watch the papers

the nature of such an exhibit, and something of the way it may be set up. It is important that the pictures and hand work be placed so that the passerby can easily see them and that some of the work can be read. In a similar way a window can be fitted up to show what the Daily Vacation Bible School is doing in your church. There are other features of the year's program, as Children's Day and Rally Day, that can be made the central feature in an exhibit. Every school has certain functions that will make good material. In each one of the exhibits an appeal should be made to the non-church homes for bet-

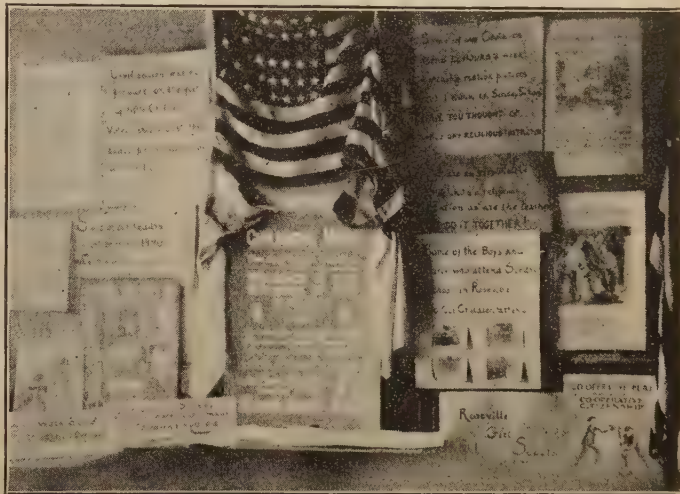


Exhibit in Local Store Window During Children's Week

ter religious training, and an incentive given to send the children to your church for their training. If several schools cooperate on such a plan the results will be more far-reaching.

What Are the Best Subjects for Young People's Meetings?

By Ernest Bourner Allen

ALL leaders of young people's groups are experimenting with subjects for their meetings. Denominational leaders exchange themes and study methods of approach. Help may be secured also from the young people themselves. For this reason I am passing on some themes used in our Senior Christian Endeavor group, for most of the topics were suggested by the young people. The method of securing these topics shows both the elasticity of the Christian Endeavor organization and the originality of the young people composing it. We have a Young People's Committee composed of men and women who are interested in young people's work and know how to keep in touch with young people. We have also a Young People's Director who advises with the pastor and the young people. All these groups, including the Executive Committee of the Christian Endeavor Society, meet together for the consideration of the topics. The fullest

freedom is given to the desires and suggestions of the young people themselves.

In the leadership of the meetings one class in the church school is made responsible for each meeting. Two leaders who preside are chosen from the class and speak on the subject. But the class itself is also responsible for the meeting, both in taking part and in furnishing special music. Frequently the Young People's Director meets with the class before the meeting for a brief season of prayer. This plan of church-school class leadership widens the interest and extends the responsibility.

The following themes may furnish suggestions for other groups. The questions are written out by the young people themselves with slight direction. These questions are placed on the blackboard for the meeting and any one who speaks may answer any one of the questions he or she

may desire. We call the themes "Christian Endeavor Discussion Topics."

Enthusiasm, its value, how cultivated.

1. Where does enthusiasm come from?
2. How far along do we get without it?
3. Are there some things we can't be enthusiastic about?
4. How can we get enthusiasm?
 - a. Working for it.
 - b. Borrowing it from others.
 - c. Giving it to some one else.
5. How can we be enthusiastic about our religion?

Cooperation.

1. What is the biggest thing Jesus asks us to do?
2. Do we work for God or with God in bringing about his kingdom?
3. How can we cooperate with God?
4. Is it easy to work with others?
5. Can we always have our own way and cooperate?
6. How have some of the biggest things been accomplished?
7. The value of team work in winning a game.

(Continued on page 527)

How to Change Apathy to Action

Further Suggestions for Young People's Leaders

By Alfred White

IN a former article I tried to outline a new plan in teaching older boys and girls. I am now going to try to show how it might be worked out with a standard course of lessons.

The International Graded Course provides for fourteen-year-old students a series of studies of early and later Christian leaders. In most church schools class leaders are not expected to depart from the regular course, otherwise I would prefer to assume as a start that any leader in charge of a class of boys or girls would, with his class, be free to choose their line of study for the year. If this were a general policy I would certainly have discussed the present question having this condition in mind.

A New Plan of Attack

Assuming then that a class of boys and their leader are expected to make the course of study on *Christian Leaders* the basis of their year's study, I should like to suggest how I would try to carry out this new plan of attack.

October is the month when the year's work usually opens, and most classes have got under way before that date. They have at least joined in the annual "Rally Day" service and got something of the inspiration of a new start.

The leader, as a preliminary to undertaking this or any other course, would do well to get in touch with the president of the class and ask him to call a meeting of the members in their class meeting-place or at one of their homes, to talk over plans for the year. Preferably I would, if possible, arrange for it on a week night, primarily to give added significance to the meeting and ample time for discussion, and secondarily it would provide an opportunity for that social fellowship that is such a very important factor in carrying on this work. The details of such a meeting should be most carefully worked out, with the executive of the class having in mind the objective sought. For instance, the meeting should be in charge of the boy president. He should be ready to explain the purpose of the meeting and then call upon one of the executives to outline the recommendations of the executive. The leader can then speak of the report and open up those points that are most in need of discussion. Every encouragement should be given to the class members to discuss freely any proposal. As leader he will have made a thorough and careful study of the prescribed course with a view to ascertaining its possibilities for his group. If he has done this, he may join in the discussion somewhat as follows:

"You fellows probably know that the lessons this year start in with a study of early

Christian leaders. Did it ever occur to you that we might have had Christian leaders during the past century and possibly have some living now just as great as, say, Paul or Peter? By the by, which of these was the greater? Does any modern name occur

Is not making Jesus the standard the hope of the welfare of the world? In these days everything else has failed as a plan of human action except the ideal, the way of Jesus. . . . The way of Jesus, the incomparable Saviour of man, is our ideal standard.—HERMAN HARRELL HORNE
in *JESUS—OUR STANDARD*

to you that might be put in the same class with either of these?" Some such sort of introduction would probably arouse some response and considerable difference of opinion. The leader may indeed, and probably will have to suggest possible names and so could name Livingstone and Alexander Mackay as great modern leaders worth considering. After some discussion he might add: "I have been wondering if you fellows would like to work on a problem like that and see if you can find out from the record of their lives which was the greater leader. We could either start in with a comparison between Peter and Paul or we could compare either or both of these with, say, Alexander Mackay. What do you think?" A real opportunity to choose or reject is bound to strengthen the situation when a decision has been reached. With boys there will usually be plenty of discussion, and there might possibly be some alternative suggestion. In any case the effect of a free discussion will be wholesome. Every boy will feel that he has had a say in the matter and will consequently regard the whole plan as in some degree his own. Usually in such a case there will be no serious difficulty in reaching some decision, and the wisdom of the decision will probably depend upon the tact and skill of the leader in guiding the discussion.

Jesus the Standard

Let us assume that the class decides that the most interesting line of work would be to try and discover which was the greater missionary leader, Paul or Alexander Mackay. Having thought of the possibility of

this choice the leader should be prepared to suggest at once: "If we are to decide which is the greater we must have a standard to judge by. What standard should we take?" It is not at all unlikely that they may overlook the fact that Jesus is the only possible standard for such a comparison. If so, it will be necessary to lead round to that conclusion. From that it will be easy to suggest that as a preliminary, then, it would be well to make a brief preparatory study of Jesus as a missionary leader. I should imagine that this would be accepted as a most reasonable procedure and would be indorsed. Once the course is decided upon, or at least enough of it to keep the class going ahead to a good start, it will be well to plan details of procedure while the interest is keen. How shall the class undertake the study of the problem? Here again the leader must be ready with some concrete suggestion that will meet the situation. It might be a good plan to suggest that the class divide up into two or three teams and each team be responsible for a share of the work. This could be discussed. The method of choosing these teams could be discussed. The advisability of having team captains would also come up. An alternative plan might be to have small committees arranged for each Sunday of the month and ask each to be responsible for its own lesson. Whatever the boys decide upon would be the procedure.

Units of Work

Either of these plans has the merit of developing group responsibility and a spirit of friendly rivalry as well. It should be clearly understood that the help and advice of the leader is at the disposal of every group, and it should be his especial work to keep in close touch with all groups and prompt and stimulate their activities so that there may be no serious lapses. They will naturally look to him for help in securing material, in planning the method of presentation and other details of method. If the boys enter cordially into such a plan it will be a great step toward a good year's work. It will only be a start, however. Interest needs to be maintained as well as roused. To do this it might be advisable to attack fairly short units of work and choose new groups for each new unit.

The first unit, *Jesus the Leader of Men*, might, for instance, be made a unit of say four lessons based on two topics. If there were two groups each side would report twice. As a suggestion one side might study Jesus as a missionary himself and the other side study him as a trainer of missionaries.

Other topics might be much more suit-

able, but I offer these merely to indicate a method.

Following this, the main topic could be attacked, with perhaps new teams or, if desired, the same teams. Later, further topics could be developed based on the other Christian leaders and a good year's work secured. On this plan the order of study would be entirely different from that in the course, but this would be immaterial provided genuine interest on the boys' part

could be secured and result in some real effort.

The essential spirit underlying the plan of attack finds expression in the following ways:

1. The class is invited and stimulated to assume a real responsibility for the working out of the course.

2. To strengthen this, they are given, if possible, a real share in the choice of the course itself.

3. They are consulted regarding the plans for study and methods of presentation.

4. The whole scheme is cooperative in conception.

5. It works to the solution of a definite problem.

The course I have used for this illustration is just one of many that are in use. Any other course could be worked out on a similar basis or at least with the same purpose at the back of it.

Youth As a Resource

By
C. DuFay Robertson

PERHAPS the question most painfully considered by those who give real thought to the matters of the church is why the church is failing with the young people. For she is failing—that is humilatingly evident—and that when more thought is being given to the problem than ever before and when more energy and time are being expended upon it. Modern churches are built with the needs of the young people foremost in view and modern church architecture is simply the science of organizing the material resources of a church around the young people's equipment. Furthermore, the program of the modern church is becoming more and more a program built around the work for the young people. This is all as it should be, yet the church is failing with the young life.

It is not intended to convey that the church does not attract the young people. It does, and in ever increasing numbers. Yet the number is not great enough to justify any large degree of complacency. The reason for serious concern in the situation is that the great matter for which the church stands does not intrigue the hearts of the young people whom the church attracts to her services. And what can be said of the far greater number whom she ought to attract and does not?

An expression I used in the first paragraph will suggest a reason for the failure and possibly hint at a remedy. I have young folks in my own family and, of course, in the church where I preach. I do not think they regard me as an old noodle. The boys I know best seem to like to pal with me. They do not call me "Father," thank heaven. I am known as "Dad," and I get introduced to the girls about as soon as the Sophomore does and sometimes I even introduce him. And quite a good many of the others come to hear me preach. And—most wonderful of all—some of them have come to my house to talk with me about their lives and their work in the world. So I am not altogether ignorant of what young people think. I spoke above of "the work for the young people," and I believe our attitude toward them as indicated in that very common

phrase may be the reason we are not getting on any faster with them. Whether the words exactly express our attitude or not, they indicate that we are making the young folks a particular and special object of effort. They resent that, although they do not themselves always understand their own reaction to the thought.

Youth is sensitive. So sensitive is it that those whose memory goeth not back to their own adolescence, and those whose patience is shorter even than that, say it is unreasonable and queer. The constant and general chatter about "work for our young people" has resulted in a conclusion—not always a conscious one—by the ones we are concerned with that they are a particular burden upon their elders and upon the church. And it is characteristic of this generation of American young men and women that they consider themselves eminently able to take care of themselves. Consequently they relieve the church of all responsibility for them and assert their independence of it.

Also they resent being made conspicuous—by anybody but themselves. They know that the average adult mind fails to appreciate their immaturity and that they are considered ridiculous or of slight consequence. Among themselves there is no sense of the disparity between maturity and immaturity and they do not feel any embarrassment or self-consciousness when left to themselves. By singling them out as the especial object of our solicitude, we put them at once in the limelight, and, of course, they are ill at ease and escape as soon as possible.

Is it not possible that we might accomplish more if we would stop thinking and talking about doing something *for* the young people and set about doing something *with* them? You can take that "with" either way you want to. The meaning is the same. The young life is not something to be won to the church; it is a great trust given us of God to be used in the church. If we assume that it be-

longs to God and the church as we assume that a young child does, we will get rid of a good deal of useless lumber from our minds and our emotions. Of course, evangelical religion and the need of personal devotion to the Christ must never be lost sight of, but our short-sighted attempts to win something God has never lost have resulted in the grievous failure I spoke of above. The church is losing more by the blunder than the youth are, because there is more real and conscious religion in a young man or woman than the casual observer imagines. They are essentially religious—or mystical—at adolescence. I could cite proof after proof of this. And something is bound to profit by that religious sentimentalism. If the church does not simply take it for Jesus, some other agency will take it for something else. We cannot give the young life nearly so much as it can give us.

I would not compromise with sin in the slightest degree in order to attract people to the church. It is not necessary. They see through the hypocrisy before any one else, and then the church has lost all claim to their respect. But instead of seeking to conform them to a certain type of thinking and feeling—and we do that oftener than we confess to ourselves—I would let them modify with their freshness and earnestness and idealism and—why not say their youngness?—the type that prevails, and make it more sparkling and joyous as well as more efficient. The great question for us is not what we can do for them, but what they can do for the kingdom.

Youth is not a burden upon the church but a resource of the church, perhaps the greatest resource the church has. And Jesus said that those who are trusted with the administration of large resources would be asked to account for them with results commensurate with the trust. Our generation will surely be asked to account, not for the young people themselves, but for the increased value to the kingdom of God which they might produce. We are responsible to the young life for guidance and help. But more than all else, we are responsible to God for the use the church makes of the young life.

A Junior Program

THIS program is suggested for use in schools where there is no separate room for the Junior Department and the juniors are therefore compelled to worship with the older members of the school. Through such a service as this, in which important parts of the memory work are brought together under one subject, the meaning of the verses is emphasized and the children are given a vehicle for worship through which the emotions normal to children can be adequately expressed.

AUGUST—THIRD YEAR

PRAISE

Recitation by the boys, Psalm 95: 1-7.

Singing—Praise Song (Music Here-with).

Recitation by the girls, Psalm 100: 1-5.

Hymn—Faith of our Fathers (Page 48 in the Work Book).

“Omitting the Third”

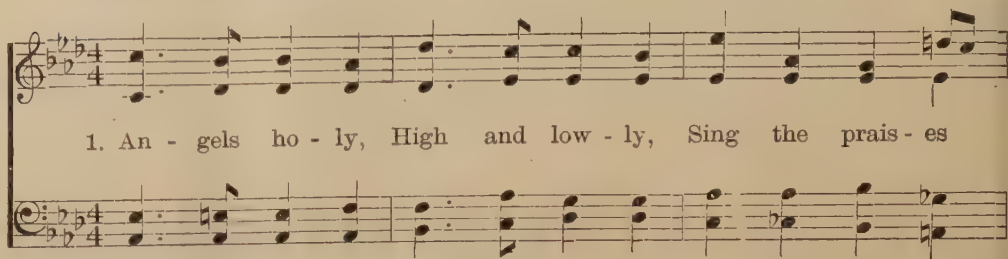
AND now let us sing, in closing, hymn No. 106, the first and second stanzas, and the fourth and fifth, omitting the third.” A hundred times, I believe, I have heard that announcement in just those words (or nearly those) when, had any one asked the superintendent, “Why do you omit the third stanza, instead of the first, second, fourth or fifth?” he could not, for the life of him, have told. Which means that the selection of the verses of any given hymn is usually made upon the spur of the moment, quite thoughtlessly — and things done thoughtlessly are seldom done well.

Some hymns are poems so closely and perfectly knit that they should be sung entire, or not at all; to leave out a stanza is like plucking a leaf from the alabaster cup of an Easter lily. Yet so little heed is sometimes given to the symmetry of what we sing that I have known a church-school superintendent at a Memorial Day service to give out *America the Beautiful*, “omitting the third,” which is the Civil War verse of that magnificent hymn:

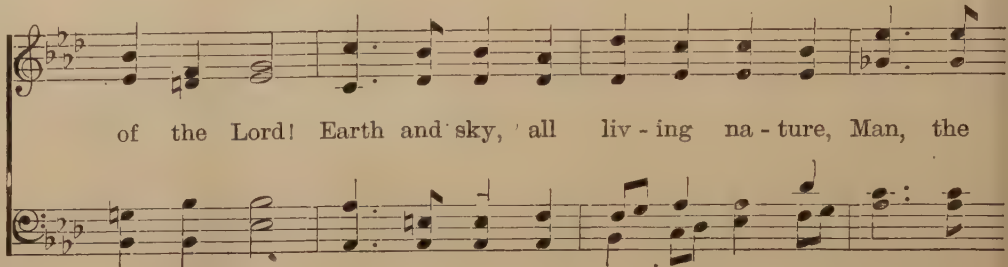
“O beautiful for heroes proved,
In liberating strife!
Who more than self their country loved,
And mercy more than life!
America! America!
May God thy gold refine,
Till all success be nobleness,
And every gain divine!”

JAMES STUART BLACKIE.

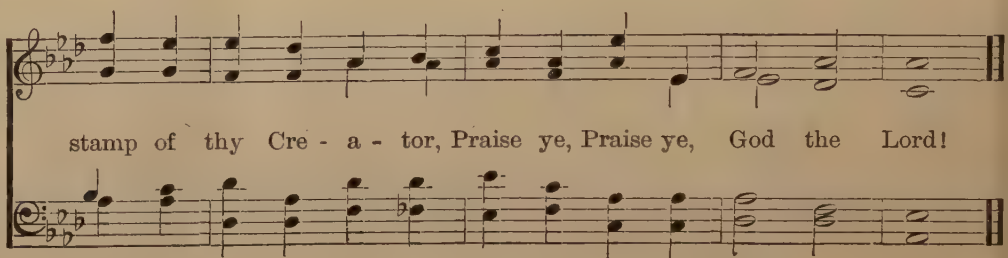
JOHN H. GOWER, 1915.



1. An - gels ho - ly, High and low - ly, Sing the prais - es



of the Lord! Earth and sky, all liv - ing na - ture, Man, the



stamp of thy Cre - a - tor, Praise ye, Praise ye, God the Lord!

2. Sun and moon bright,
Night and moonlight,
Starry temples azure-floored;
Cloud and rain, and wild winds' madness,
Sons of God that shout for gladness,
Praise ye, praise ye, God the Lord!

3. Ocean hoary,
Tell His glory,
Cliffs, where tumbling seas have roared!
Pulse of waters, blithely beating,
Wave advancing, wave retreating,
Praise ye, praise ye, God the Lord!

4. Rock and high land,
Wood and island,
Crag, where eagle's pride hath soared;
Mighty mountains, purple-breasted,
Peaks cloud-cleaving, snowy-crested,
Praise ye, praise ye, God the Lord!

5. Praise Him ever,
Bounteous Giver;
Praise Him, Father, Friend, and Lord!
Each glad soul its free course winging,
Each glad voice its free song singing,
Praise the great and mighty Lord!

Copyright, 1915, by Josephine L. Baldwin.

One such example ought to be enough to show that choristers and superintendents should be able to give a reason not only for the hymns they choose but for the verses of those hymns which they decide to omit.

There are, to be sure, some hymns in which it makes no difference; we may omit any stanza or sing the stanzas in any order and no one hearing the hymn for the first time will suspect that anything is wrong.

But such songs ought, for the most part, to be omitted *entire*. Some chorus leaders may tell you that they have “pep” and “go”; and so perhaps they have—the same sort of “pep” and “go” that one finds in modern ragtime—and one may perhaps sing them with spirit, but it is extremely difficult to follow the second half of Paul's injunction and sing such hymns with understanding.

—FREDERICK HALL.

The Fairy Store

By Elisabeth Edland

THE Elementary Department was asked to contribute what it could to a sum of money the church was endeavoring to raise. The Executive Committee of the department met for a conference about the matter. Many ideas and plans were talked over, but nothing seemed interesting. They wanted an idea which the children themselves could work out, and which would also create for them an afternoon of happiness.

"I have noticed," said the primary superintendent, "that children take a keen delight in playing store. The youngsters in our neighborhood are always buying and selling," and out of that suggestion was built a fairy store in which tiny shopkeepers did a flourishing business one afternoon.

The store itself was made of beaver board, three sides fastened together with hinges so that it could be folded easily and carried about. Each side measured about five and one half feet high by four and one half feet wide. The center panel was cut so as to leave an opening for the counter. The back of the store was open. Shelves were fastened on the walls, and the counter was arranged over the open space in the center panel. This was simply a piece of board held in place by two leg supports. The store was painted a delicate pink and decorated with borders of green. On the center panel in black letters were painted the words, "The Fairy Store." A tiny cash register on the counter was to the shopkeepers the best part of the store.

Only fairy food and fairy toys can be sold in a Fairy Store; so everything was on a miniature scale. Little cakes and cookies, measuring not over one and a half inches in diameter, were contributed by the Junior Department; little cakes that had a raisin or a nut perched on them, or that had in the center a little dab of pink or chocolate icing. A few of the cookies were cut in star shape or patterned as tiny rabbits or birds. Piles of candy sticks of many flavors wrapped in wax-paper were arranged temptingly on the counter. These had

been purchased in quantity from a reliable candy firm. Lady apples were piled on one of the shelves; also piles of small tangerines, and little boxes of gum drops tied with baby ribbon.

On another shelf were dolls about two inches high and little celluloid ducks and fish. Most of the articles in the fairy store sold for one cent. The highest price asked for anything was five cents.

Saturday was chosen as the day for the sale. Attractive posters telling of the sale were placed in the Beginners', Primary, and Junior Departments, worded simply so that each child could understand. The grown folks were also informed that on the following Saturday afternoon, between the hours of one and five, they might have the opportunity of playing make-believe and meeting the fairies:

"Down through the forest to the river
I wander.
There are swans flying,
Swans on the water,
Duck, wild birds.
Fairies live here;
They know no sorrow.
Birds, winds,
They are the only people.
If I could tell you the way to this place,
You would sell your house and your land
For silver or a little gold,
You would sail up the river,
Tie your boat to the Black Stone,
Build a leaf-hut, make a twig-fire,
Gather mushrooms, drink spring-water,
Live alone and sing to yourself
For a year and a year and a year!"

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On Saturday morning the little store was erected on the green opposite the church. The toys and fairy food were carefully arranged on the shelves. The fairies, girls from the Primary Department, were ready for business at one o'clock. Their costumes varied. A few were dressed as flowers, and others wore the conventional fairy costume. The two who did the best business were dressed as gypsy fairies.

The fairies took turns in selling, two at a time for half-hour stretches. One of the teachers was close by to assist at any time if needed, but the business was carried on entirely by the fairies. The customers were not impatient if the chubby fingers of a fairy could not press down the keys of the cash register quickly, or if she had to puzzle over an example, such as two pennies from five are three. The boys and girls of the town thought the Fairy Store great fun. At times there were as many as fifty children in line, and had the shopkeepers back of the counter been other than fairies they would have been greatly excited. A few children, who had the huge sum of five cents to spend, thought it so much fun to buy little raisin cookies or lemon sticks from the fairies that they only spent one cent at a time, running back to the end of the line again and again and taking their turn to spend each cent.

The cakes and cookies were the best sellers. The candy sticks were a close second. The apples and tangerines seemed the least attractive, their sale being the heaviest toward the close of the afternoon when there was little choice. Many of the celluloid toys were bought by the cradle roll mothers.

The little shop had to close business before the scheduled time, much to the disappointment of the shopkeepers and to prospective customers who came late. But when they emptied the cash register and counted over two thousand one hundred pennies they knew that a good day's business had been done over the counter of the Fairy Store. It was difficult for the beginners' and primary boys and girls to believe that there could be so many pennies in the world.



Photo by Furness

A Departmental Teachers' Meeting

By Edna M. Weston

DOUBTLESS most Sunday-school teachers have attended teachers' meetings that were "flat, stale and unprofitable" from the start, or became so after the first few sessions. It must be also true that many schools do not attempt to have such meetings for fear of failure. In our department we were held back by some such apprehension for a while, but then our need overcame our trepidation and the primary teachers' meeting became an established fact. As the plan has worked well other teachers may find it suggestive.

The first meeting was at the call of the Superintendent, but after that "Primary Night" was the first Monday in the month, and the meetings were held in the homes of the teachers in alphabetical order. A list of the months with dates and teachers' names was made out, enabling each hostess to know months in advance when she would be called upon to entertain. The hostess of the month always invites the teachers and usually gets their acceptance.

The Program

The evening is divided into three parts, 8 to 8:45, a book study, 8:45 to 9:30, discussion of our department program, our children and their homes and any problems that call for solution. The last forty-five minutes is for sociability, which generally means more discussion around the table.

The Course of Study

The first book we selected for study was Miss Slattery's *Talks to the Training Class*. Assignments were made, or chapters reviewed by the superintendent or a teacher. Each teacher bought a book. Next we took St. John's *Stories and Story-Telling* and a number of outside books on the subject were referred to and proved suggestive for further reading.

Then we ventured into real Teacher Training, taking the Oliver Teacher Training book, and, so far, have covered three sections and taken three state examinations. The time for this period is never cut. If teachers are late in arriving the lost moments are taken from the social period at the end.

Instead of a blackboard we use a piece of blackboard cloth about 18x36 inches for outlines or maps.

The Discussion Period

The program for this period is left open, but the superintendent usually has enough items of interest to bring before the teachers to prolong the talk into the refresh-

How one Primary Department made the Teachers' Meeting interesting and profitable.

ment hour. At that time a summary is given of all that has been decided upon in the discussion period so the hostess may know what the plans for the month are.

The regular program of worship for the month is outlined, a brief list of the pre-session occupations, of earning money for the expenses, of parties for the children, hand-work, etc., discussed. This opportunity is used by the teachers for suggestions from other schools visited. One saw a curio cabinet and wanted to know if we could have one too. Another suggested silencers for our little wooden chairs, and so on. These improvements are discussed and a committee appointed to hunt up prices and report. The reports are made during the month at brief meetings after the Sunday-school hour.

Perhaps one of our biggest nights is the night we set up the standard for the new year and see where we stand. The first year we voted on a Ten Point standard for the teacher. After a lengthy discussion we all agreed that it was a reasonable thing and the right thing for a good teacher, and that was our aim. We must confess, however, that only four of the Ten Points were reached by any one of us at that time.

1. Teachers in place at least five minutes before school is called, ready to meet and help their pupils.
2. The use of the International Graded Lessons.
3. Frequent reference to and study of the Foreword.
4. A survey of the new quarter's work the first of each quarter.
5. Teacher's Textbook studied and left at home.
6. A book of handwork made by teacher for each quarter in directing the work of the pupil.
7. Attendance at departmental meetings.
8. Visiting in the homes and looking up absentees by means of calls, letters, postals.
9. Study of children's literature.
10. Study of at least one Teacher Training book each year.

In two years we had all reached our first standard with the exception of point one. The teachers agreed that it was important, so we used it as the first point in our new standard.

Our standard for 1920-1921 makes it possible for a teacher to reach 100 points, for credit is given if she reads and reports

on the books in our Primary Teachers' Library. This is our changed standard.

- | | |
|--|-----------|
| 1. Teachers in place at least five minutes before school is called..... | 20 points |
| 2. In training class and taking state examinations.. | 15 " |
| 3. In Community Training Class, meeting requirements | 15 " |
| 4. In attendance at regular "Workers' Conferences" | 10 " |
| 5. Careful perusal of our Teacher's Library. (Five points given for each book reported on) | |
| 6. Attendance at a Summer Training School..... | 20 " |
| 7. Visiting in the homes and looking up absentees... | 5 " |
| 8. Lessons surveyed and hand-work done..... | 5 " |
| 9. Regular in attendance.... | 5 " |

Total 100 points

Our Department Secretary kept an interesting report on Point One, for several quarters. This chart was marked off in one large and thirteen small squares across, with just enough lines for each teacher's name. Any time before the five minutes of the hour set for starting Sunday school meant *Early*, and a gold star was put on the chart opposite the teacher's name. Five minutes and up to the hour of opening was termed *On time* and a silver star placed on the chart. *Five minutes late* meant a red star, and after that a blue one. Absentees meant a blank square. With such definite and unmistakable evidence before them the teachers soon exhibited marked improvement in promptness.

The Social Hour

The Social Hour is usually spent around the dining room table, where the refreshments are heartily enjoyed. While "talking shop" is not tabooed, much of the conversation is of a nature to turn acquaintance into friendship, and to give to work the delightful qualities of play. Through the discussion and plans for the month each teacher in the department knows what is expected of her and her part in the machinery of the department. In planning together how to earn the money for the extras we desire to use in the way of handwork, postcards for various occasions, and invitations and refreshments for the children's parties, we have a greater interest in seeing it spent.

We believe it is because of this close studying, planning and playing together, that our department has become strong and our work more effective.

Here and There

Graded Lessons in the Far East

A Letter from China

THE inclosed pictures show something of what is being done with Graded Lessons in China. The *little* kiddies do not look as if they were making very serious work of their Beginners' lessons, do they? But they enjoy them and their teachers do too. There are two classes of the primary youngsters, one of boys and one of girls. (I was afraid you would not know if I didn't tell you!) Their teachers are girls from the Boarding School. The junior class is one of the girls' classes in the Boarding School. They meet in a little room by themselves and like their lessons very much. These are not *all* the classes in these



A Junior Class in the Sunday School at Ch'angli, China

departments by any means, but I thought it would be more interesting to see some classes actually at work rather than three groups of children. There are about forty in the Beginners' Department, nearly as many in the Primary, and about twenty in the Junior. The Intermediate lessons have not been introduced yet, principally on account of the expense.

These figures refer only to the work in the Girls' Boarding and the Girls' Day School (which has a few little boys in it). I do not know the figures for the classes in boys' schools, but I know that some of their classes use the graded lessons.

CLARA PEARL DYER,
Ch'angli, North China.



Two Primary Classes



A Beginners' Class

A Useful Camera

SIX years ago the teachers' in our Primary Department clubbed together and bought a camera for use in the Department. We could see at that time two or three ways in which the camera could be used, as we thought, to great advantage. But in looking over our scrapbooks at a teachers' meeting recently we were very much surprised to find how much we had been able to do with the camera and how many interesting incidents had been preserved that would otherwise have been forgotten. These are some of the things that we found in our scrapbook:

Pictures of all the Cradle Roll children,

many taken at the church, but some at the homes. Pictures of children at the time when their birthdays came. Pictures of the whole department used on the bulletin board and in many other ways. A picture of the whole school including the Primary Department at the celebration of the fiftieth anniversary. Several pictures of parties and outings held by the Department. Pictures of individual classes working for the Red Cross and making Christmas gifts. There was a photograph taken showing the chairs of absent pupils and this was used as a card to send to absentees. A picture of the church, a cut of which was used on

the diplomas, and on the department note paper. One year we pasted the photograph of the church on cards. These the children decorated at an early December social, fastened calendars on them, and gave them to their parents at Christmas. Some paid for material for extra ones to give to friends in the church who were so unfortunate as to have no children in the Primary Department.

Not the least of the benefits conferred by our camera is that it has given to many mothers struggling with poverty excellent photographs of their children which they could not have afforded to pay for.

Playing With Little Children

By
Jessie Eleanor Moore

Suggestions for
Summer Out-of-Door Parties
for Beginners



PLAYING "CHARLIE OVER THE WATER"

THE beginners' teacher, as she goes in and out of the homes of her children, catches many glimpses of them which help her in her work on Sunday. As she walks along the street a great clanging is heard and she must clear the way for Francis and George as they speed along to an imaginary fire on the corner. Albert and Grace are so intent on mud pies that they do not even see her as she enters the front gate. Betty bends over a tiny doll carriage, tucking in the covers and crooning softly. It is quite true that to understand children, one must watch them when occupied with the most serious business of life—play. The Sunday hour with them, when, fresh from mother's careful hand, starched, curled and painfully clean, they sit on their little chairs, can be no substitute for this every-day contact.

But for some reason the week-day party, with a program of games, fails to give her the much sought opportunity, either to observe or join them in play. Often the children do not enter into the activities planned with the abandon which is characteristic of their free play at home. The younger children continually wander away from the game circle on little expeditions of discovery about the room. Some remain in the circle, looking utterly bored and refusing to take part. It is left for a few of the older ones to carry on the games.

The Children's Reactions

A few observations of little children's reactions toward organized group games will disclose the reasons for this apparent lack of enthusiasm. The big sisters in the primary classes play "London Bridge" and enjoy it. The little beginner will play for a while. He delights in the activity of go-

ing around and around and under the bridge. When at last he is caught and is asked the momentous question, "Will you have a gold watch or an automobile?" he cannot understand why the chosen object is not immediately forthcoming. Neither does he see any reason for waiting quietly in line for the climax of the game—the tug-of-war. Finding this part of it irksome, he wanders away and begins to make a train with the chairs.

Games Should Be Suitable

What is the matter with him? Nothing. The trouble is with the game and many of the traditional, singing games have the same defects when considered from the standpoint of the very little child. In the first place the game is too long. Not that he will not play a shorter game over and over and consume a longer time with the same activity, for he loves repetition. But in this game the climax does not follow closely enough upon the activity. He is interested in activity for its own sake. When he may no longer walk under the bridge, he is no longer interested. He has not sufficient power of concentration to carry it through.

That game also requires more cooperation than the little child possesses. It is true that he is a social being but only in so far as he enjoys being with other human beings and to some extent engaging in the same pursuits. To give up one's momentary, individual desires for the good of the group is an ideal which he must be helped to grow up to. He does not begin life with it.

The little beginner also lacks interest in competition. His big brother in the Junior

Department throws all his energies into the potato race at the church-school party or the hundred yard dash on the playground. He does it because he likes to run,—yes, but more because he likes to win. Test this difference in interests by setting children of various ages to running races. The beginner will come tagging in long after the others of his group have reached the goal. He feels quite as important as does the victor, when with beaming face he announces, "I runned too." Try the little beginner with the potato race. He cares not at all for the honor of being first to get all his potatoes at one end of the course. As soon as he has finished he immediately begins to carry them back, one at a time, to the place he started from.

Following the Lead of the Children

The self activity of the child is the guiding star for his education. As formal games are entered into very rarely, at this period, except through the leadership of elders, a teacher should use discrimination in choosing from that type of game, particularly for a group of children who play together only occasionally. For success in party programs, she must follow the lead of the children. Free play they enter into whole-heartedly. They play alone and in groups of two or three, for the most part, but enjoy the company of others. The willingness to cooperate for the success of a play is becoming constantly more evident and demands exercise in order that it may be developed. But the game of competition will not be voluntarily entered into for some years. Just now it is not the laurel, nor even the race, but the running which is significant to them.

Free Play

A summer party is best out-of-doors, either on the church grounds or in a park near by. As one means of entertainment a soap-bubble party is wholly satisfactory for a group of beginners. When one is four or five years old there is nothing so fascinating as dabbling in water. If the party is held on the church lawn there will be no complaints from the janitor no matter how much water is spilled. Pipes cost only two cents each and may be taken home as favors or boiled and packed away for another party in the future. A pail of warm water and a soap shaker complete the equipment. If possible give each child a little tin dish for his soap suds, as it is much more satisfactory, and the little blowers are not so apt to get wet as when they crowd around a large basin.

Another way of keeping little children happy when in a group out-of-doors is by helping them to make simple toys with which they may play. The time honored pin wheel is always a delight. Some squares of colored papers, scissors, clothespins for sticks, the pins and a hammer are all the tools one needs. Squares of paper cut from sample books of wall paper are very pretty and cost nothing. Mark the four places to be cut with a heavy crayon and the children will not be so liable to make the mistake of cutting too close to the center. Thin wire nails with good heads will work much better than pins.

Paper bags make very satisfactory kites for little children. Tie the string at the outer edge on one side. The bag will fill with air as the child runs with it and that will keep it up. Little children have almost no success with the usual form of kite but are delighted with these. Bits of colored paper may be pasted at various points over the bag by way of decoration or crayons may be used to gain the same effect.

The older children of the group will enjoy soldier caps. As the children sit on the grass each may fold his own. Cockades may be added, made of colored paper, fringed with scissors, and when all are uniformed the play ends with a parade.

It is not hard to make arrangements for some real, old-fashioned back yard play

with toys. The modern child, whose home is an apartment, knows little of the joys of taking out one's doll and bed and best blue dishes and setting up housekeeping under the arbor. Educators everywhere are mourning that fact. With the cooperation of the mothers it is entirely possible to get the children to bring express wagons, dolls, doll carriages and kiddie cars. Have some of the little chairs brought out from the church and supply some dishes—small jars and tin tops from the kitchen. These will be claimed immediately and filled with leaves and grass for food, the chairs will be whisked off and set about in imaginary houses, kiddie cars and express wagons will run as jitneys and trolley cars, some one with a handful of pebbles will set up as store keeper on the church steps and community life will soon be in full swing.

Circle Games

But is one to attempt no organized games with little children? There are a few of the simple circle games which are short, full of activity, keep the whole circle busy all the time and contain that delightful element of repetition and so meet the tests of what is considered interesting by a beginner.

There are two which consist only in moving about in a circle and dropping to the ground at the last word. The climax comes soon and often and they are capable of endless repetition.

"Sally go 'round the moon,
Sally go 'round the stars,
Sally go 'round the chimney pots,
Ev'ry afternoon. Bump!"

—*First Year Music*—Hollis Dann.

"The leaves are green, the nuts are brown."

—*The Mayflower Program Book*—Perkins and Danielson.

There are two games which combine moving about the circle with the acting out of various activities.

"Here we go round the mulberry bush."

—*First Year Music*—Hollis Dann or
Children's Singing Games—Mari Hofer.

"I went to visit a friend one day."

—*Holiday Songs*—Emilie Poulsson.

Even with a very little child there is a desire to be called into the center of the circle, but when he finds himself there he becomes covered with confusion. There are two games in which it is necessary for the child in the center to hide the eyes, which helps him to meet this difficult situation. By the time the action of the play is under way this momentary shyness has disappeared.

"Charlie over the water,
Charlie over the sea,
Charlie caught a blackbird,
Can't catch me."

—*Games and Songs of American Children*—Wm. B. Newall.

The children in the circle move about, singing, as the child in the center stands with his eyes closed. At the word "me" all squat down and the child with the eyes closed walks toward the circle until he

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catches some one in his outstretched arms. Then the child caught takes his place in the center.

"Little Sally Water,
Sitting in the sun,
Crying and weeping for some one to come.
Rise, Sally, rise,
Wipe out your eyes,
Turn to the east, Sally,
Turn to the west, Sally,
Turn to the very one that you love best."
—*Children's Singing Games*—David Nutt.

One child in the center acts out the words of the song, while the circle moves about singing. She sits, wiping her eyes, rises, turns to the east and to the west and then to a friend in the circle with whom she skips while the music is repeated and all the children clap.

Program and Refreshments

A period of free play, two or three organized games, a story or two, told in a shady nook under the trees and "the party"—something to eat—makes a good program for an afternoon out-of-doors.

Ice cream cones or even ice cream in dishes may be easily served with the children seated on the grass. Milk and cookies is another simple menu for little folks. To facilitate the passing of the cookies, place them in little individual baskets made of pretty paper. Or another way is to tie them up in paper napkins. Tie with the four corners left loose, trim these to look like the petals of a flower and streak with a little water color. These packages will look very much like flowers as they are placed on the grass before each child.

FOLLOWERS OF THE
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Among Recent Books

Training World Christians. A Handbook in Missionary Education, by GILBERT LOVELAND. The Methodist Book Concern, New York, Cincinnati.

A READABLE, stimulating, training textbook in missionary education. Starting with a brief survey of some of the conditions in which the human family finds itself as a result of the World War, the author points out the necessity which these conditions place upon Christians for thinking in world terms. He pleads for a generation of world Christians, and then proceeds to suggest definite methods of procedure by which such a generation may be produced. In the program of missionary training outline, both the subject matter and the method of training are to be adapted to the natural interests and capacities of the various age groups to which it is applied. The book abounds in definite, concrete suggestions.

The Week Day Church School, by HENRY FREDERICK COPE. George H. Doran.

In this "Book of Facts" on a subject which is foremost in the minds of religious educators today, Dr. Cope describes the different plans now in operation for instruction and training in religion, during the week and parallel to the public schools, and gives definite directions for the organization of churches and communities to carry on this work, and for the conduct of week-day schools.

His marshaling of facts supplies a convincing argument for the need of a greatly extended week-day program for children.

The detailed description of schools and school-systems in actual operation demonstrates the feasibility of such a religious educational effort in any community.

Its thoroughgoing analysis of the experience of different week-day schools will guide the reader to the best methods.

Followers of the Marked Trail, by NANNIE LEE FRAYSER. The Abingdon Press.

This interesting biography of the makers of history in the beginning will be welcomed by teachers and children alike. It has been offered to meet the need of children of the sixth grade in the Week-Day Church School.

Four children plan to join a class, meeting twice a week during the school term to study about the trail-makers of other times. They study the greatest Guidebook in the world, in which the bravest men have put rules and signs to keep others from going wrong. In this Guidebook there are stories of pioneers who braved hardships in order to open the paths for others.

The first story studied is that of Abraham starting out at the command of God to open the Marked Trail. At every resting place he and his nephew Lot built an

altar for the worship of God. These altars become markers or sign posts to travelers. When they come to the beautiful land of Canaan, Lot makes a detour in the trail and separates himself from the leader. There follows the story of Abraham's son, Isaac, and his grandsons, Jacob and Esau, and the strange bargain made between them, and the interesting adventures of Joseph in a foreign land.

Another pioneer is Moses, delivering his people out of Egyptian slavery and marking the way for the prophets who foretell the coming of the greatest Pathfinder of them all. Then follow a few interesting stories of Jesus and his disciples Peter, John, and Paul, who open the Marked Trail to all the nations of the earth.

Primary Method in the Church School, by ALBERTA MUNKRES. The Abingdon Press.

A handbook of practical suggestions for primary teachers in the church school. The material, both in content and organization, has met the test of actual use in five different Community Training Schools for several years.

To teach the child we must know him. He is the standard by which all materials and all methods must be evaluated. The child's senses are wide awake. He wants to see, hear, touch, taste and smell. These are the avenues through which he becomes acquainted with the world about him. He lives in a world of make-believe. In the religious training of the child the use of the imagination is most important. The very fact that he sees life in everything makes it easy to interpret his surroundings religiously. It is to be remembered, however, that the child's store of experiences is limited. Therefore, in calling his imagination into play we may well assist him by means of pictures, models and explanations.

The story stands as the unquestioned method of lesson presentation for primary children. It has had and still claims a response from all races and classes of people. It finds a place in the minds and hearts of the most highly cultivated as well as the savage who sits at the door of his hut listening to tales of adventure.

"Let absolutely nothing touch the child's senses that you would not have become a permanent part of his life."

This applies particularly to the use of pictures in the Primary Department. Pictures are silent teachers. Because the child loves activity he is particularly interested in the story picture. Here character is represented as doing something. Handwork is valuable because it provides a means of expression, deepens impressions, and vitalizes truths. Drawing a picture of the lesson story permits free

expression on the part of the child. Folding paper, freehand cutting, clay and sand modeling and parquetry and color work, are also used as a means of expressing through the hand the truth that has been gained through the eye and ear. Music also must not be omitted as a means of expression, for nothing is more natural to a child than singing.

The book abounds in suggestions and examples intended to guide the teacher in the wise use of all these various means for the religious training of children in the Primary Department.

The Lamp—A Pageant of Religious Education. By ANITA B. FERRIS. Presbyterian Board of Publication and Sabbath School Work.

A pageant which is big yet simple is the need of Sunday-school workers. Miss Ferris has met this need in an interesting way in *The Lamp*. The pageant portrays in a series of fourteen scenes, included in three parts, nine episodes, an introduction, and an interlude, how the lamp of religious education has sent into the darkness its brilliant rays to light for youth a path to a full life of happy service. The youth of today, puzzling how they may meet life, ask Religious Education for a guide. She opens for them the Book, and in the light of the lamp a few of the heroes and heroines of its pages live again. Religious Education interprets each Biblical scene with a modern one so that youth may more quickly understand the purpose of the lamp. The scenes are played continuously with no intermission. This can easily be done, as there is no change in setting. Directions for action, properties, and music are given in careful detail, and are not elaborate. If the entire pageant is presented the playing time is scheduled as one hour and a half. Directions are given for cutting the pageant to a shorter length. Each episode is a complete unit and may be given as a program in itself. This is of importance to the teacher or superintendent who wishes to give a brief dramatic program once a month. Speaking parts with the exception of Religious Education are short. Most of the characters play in pantomime. The action is easily comprehended, and if the author's instructions are followed, in the light of the lamp the truths of the ancient Book will live again.

The Religious Consciousness, by JAMES BISSET PRATT. Macmillan.

CHURCH-SCHOOL teachers will find this solid volume readable and valuable. The author is an experienced teacher and writer who states the position of other writers with appreciation, and who has

(Continued on page 528)

A One-Minute Conference

It's this. We are naturally delighted when we receive your letters commending the material which is monthly appearing in **THE CHURCH SCHOOL**. But if you have time for only one letter, we would much prefer that you write that letter to some friend or fellow-worker who you believe would profit by taking this magazine. Or if a letter takes too long, just speak the good word.

We are interested primarily in the success of *religious education*, not of **THE CHURCH SCHOOL**. But we conscientiously believe that this magazine is doing more to give a modern point of view, to spread the encouraging news of the possibilities within this field than any other factor in the field of literature today.

You know what it has done for you. Then speak to your neighbor. Lend him your copy for a few evenings. Count it among your duties for the new school year to "acquaint all within my reach of the opportunities of religious education." Secure at least one new subscription for **THE CHURCH SCHOOL** and send it in.

The minute is up. Thank you.

Middle West Experiments

(Continued from page 493)

as it now exists. If the churches are to feel their direct responsibility for this work, they must have a direct and authoritative voice in it. Furthermore, if the churches are to sustain the expense of such work, either by incorporating it in their budgets, or by the individual contribution of their members, they will undoubtedly demand that they have an official voice in continuing the program which involves considerable financial outlay. Whether manifested in actual practice, or in policy and general principle, it is becoming increasingly clear that programs of week-day religious instruction must be directed and supported by *the churches*, and that the "community" or inter-denominational program offers the most effective and successful method of providing a high-grade system of week-day religious training.

"Selfishness—Good and Bad," "Indecision: Blocking the Traffic," "The Inter-relation of Peoples in the Family of God," "Friendship," "Respect for the Attainments and Possibilities of Other People."

The Community Council

(Continued from page 498)

the total life of a community as a responsibility for the spiritual life and the spiritual social order. When it addressed itself to the city council it would be heeded, for it would be the soul of the city speaking with a single voice. And men would soon learn to speak of their city in new terms if only it had a soul that was articulate.

Do such concerns and activities seem to be remote from the work of week-day schools or likely to militate against the efficiency of the council in directing schools? If so it is because we are still thinking of religious education too exclusively in terms of schooling, because we

have failed to see that the entire problem of week-day religious schools is but a single sector of a much larger one.

We do well to develop intensive application to a single problem, to seek effectively to complete one single task. But that always means the realization of a larger one. The longer one works in religious education the keener becomes the consciousness that schools can do but a small part, that the total matter is not less than the coloring and the determination of all life in religious terms. We will not lessen our endeavors to give children their full rights to an experience of education in which religion is fully integrated, but we will, also, step out into the larger program, of seeking to give all children a continuous experience of life in which religion is fully integrated. The next simple step in that direction is to take up the phases of community life and to make them religious, at least to insure that they shall not count against our purpose of religious education. That does not lie outside the duty of a body organized for religious education any more than interest in and work for the betterment of community lies outside the duty of general education.

If we would develop spiritually minded people we must in every way possible make this community in which they live a soil favorable to the spiritual life.

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What Are the Best Subjects for Young People's Meetings?

(Continued from page 517)

Being a Christian in China, led by a young Chinaman.

The Art of Living with Others. John 15:1-12.

1. What was Jesus' most outstanding quality in his relation to people?
2. Seeing the other fellow's point of view.
3. Can we forgive the mistakes of strangers?
4. Living with — intimate friends — strangers.
5. How be a good brother, sister or son?
6. Is it fair to have cliques or a special "crowd"?
7. Will not a genuine Christian spirit take care of the whole matter?

Some of the other themes suggested by the young people were, "Playing Square,"

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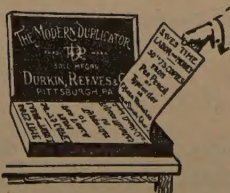
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(Continued from page 526)

made extended investigations in Europe and Asia. This book takes first rank in the study of religious experience. Professor Pratt is a keen, catholic, judicial religious investigator. His style is clear, concrete, agreeable; it does not smell of the laboratory or of the loom.

In this study the writer attempts to "describe the religious consciousness" inductively and empirically without trying to prove a thesis or to express his own "philosophical" convictions. In this effort he attains a good measure of success. Most readers will not regret, however, that he has avoided the provincialism of pure psychology in his presuppositions and evaluations.

Religion is defined as the "individual's attitude toward the Determiner of Destiny," and is dealt with in the first four chapters in general terms. Religion is something to be *lived* rather than reasoned about. Belief differentiates religion from morality. There are four temperamental kinds of religion—traditional, rational, mystical, and practical. The psychology of religion must be "content with a description of human experience while recognizing that there may well be spheres of reality to which these experiences refer." The idea of the "sub-conscious" has been over-worked. It is not a diviner self. "Only conscious personality is moral." The term "sub-conscious" becomes significant when it includes the fringes of consciousness and the nervous system. Religion is both an individual and social matter. The inborn nature of the individual determines the *form* of his religious life, while the *content* is of social origin. Society does not *constitute* the individual in the same sense nor to the same degree that individuals constitute society. Having once recognized the original psychical endowment of the individual it is hard to overstate the influence of society.

Five chapters make up the second section of the book. These describe the rise of religious consciousness and its development through youth into mature groups, with a sane appraisal of types of conversion and revivals. There is no specific "religious instinct," yet the child is potentially and incipiently religious because he possesses instincts which in their combination make the adult religious. Social heredity is determinative. Family prayers and grace at the table are important. The task in adolescence is to "grow out of thinghood into selfhood." This unification of character, the achievement of a new self, is conversion. In most young people this process is so gradual as to be largely unconscious; in others' experience the struggle is sharp and the victory dramatic. The emotional revival, with its semi-hypnotic methods, is passing. However, all that is the best in the old-fashioned revival should and will survive in recurring seasons of refreshment.

Two chapters are devoted to a study of belief in God and in Immortality. Professor Pratt believes that "the source of a large part of the most living faith in our country is due to a mild type of mystical experience." Immortality is essentially humanity's belief in itself. Value and conscious life are correlative terms. That selfhood is too valuable to be cast as rubbish to the void is a fundamental demand of human nature.

The last half of this book (Chapters XII-XX) deals with worship under subtitles, such as, "cult," "prayer," "mysticism." This section is one of rare interest and value. The chapter on "Objective and Subjective Worship" carries a challenge

to make prayer and worship real by putting oneself in touch with a "supersensible world." Worship becomes real when there is a "sense of the real presence of the Divine." Worship cannot be outgrown. It is a fundamental human impulse of awe, gratitude, consecration and a suggestion of communion. Our country stands in special need of the contemplative life. Our emphasis on Activity and Efficiency leaves no wing-space for the soul. Space for quiet inner growth is to be found in that "group of somewhat indefinite, but very real experiences—aspiration, insight, contemplation—which may be called the mystic life."

ORVILLE A. PETTY.

From Our Readers

We take the liberty of quoting from a few of the many letters of commendation received at the editorial office of THE CHURCH SCHOOL

Some weeks ago in our search for material for an Easter pageant, we found and decided to use "The Dawning," which appeared in your publication for February. I thought possibly you would like to know the results.

Due to the storm that came a short while before Easter, we were unable to commence rehearsals until within three weeks of the time scheduled for the final presentation. This necessitated using the pageant in the abbreviated form. I feel that even the shortened material was a rather large undertaking for so short a time, yet no difficulty was experienced, probably due to the closeness with which the Biblical story was followed. The costuming was of little trouble and of still less expense, but I am unable to say just what the costs were. On the night of the presentation, we had to turn a part of the crowd away. There was not a dull moment in the entire time and I do not know that I ever saw a more real spirit of worship pervading a congregation than was evident that night. Not alone was the pageant educative in a very high degree, but I feel that it fully served the attitudes of reverence and worship that we wish to have associated with services on that day.

I am deeply indebted to you for your kindly assistance in helping us to arrange the material and other details necessary to a presentation of this service. THE CHURCH SCHOOL has fully demonstrated its ability not only to help with a theoretical understanding of religious education, but also to render practical assistance of a very high order in the actual conduct of a church school.—R. H. Blackshear, Director of Religious Education, Union Presbyterian Church, Bay Ridge, N. Y.

THE CHURCH SCHOOL comes to my desk every month and I want to compliment you upon it and the splendid educational articles which it sets forth for Sunday-school workers.—Rev. C. E. Mieras, First Presbyterian Church, Detroit, Michigan.

May I take occasion to say this word about THE CHURCH SCHOOL? It is undoubtedly the finest piece of literature in the field of Religious Education that I know of. Every article is inspiring, well-written and constructive. As the church goes forward in its preparation for a wider program of religious education, your magazine should become more and more the medium for acquainting the church at large with developments in this field. Personally I look forward most eagerly each month to the receipt of the magazine.—Myron C. Settle, General Secretary Kansas City Sunday School Association.

In contrast with the old-school methods I wish to emphatically congratulate you on the spirit of THE CHURCH SCHOOL. I think this magazine has done more to modernize religious education and put more of a punch into the work than any other one magazine I have ever seen.—William Sayles Wake, St. Louis, Missouri.

It gives me pleasure to inform you that the January and February issues of THE CHURCH SCHOOL have been received. I cannot express my great delight with the beautiful pageants in each issue. They supply for me a long felt need, and I expect to produce each one for our church work. "Church, Sunday School, Missions" and so on. I feel that they will be a great help to advance religion and increase interest in the Sunday school.—Jennie Elmer, Salem, Illinois.

I wish to congratulate you upon the high character of THE CHURCH SCHOOL. From every point of view it is easily the best periodical published in the interests of religious education.—Stewart U. Mitman, Editor of The American Church Sunday School Magazine, Bethlehem, Pa.

Congratulations on THE CHURCH SCHOOL. It is full of suggestions and inspiration and I find it most valuable in my publicity work.—Frank Yeigh, Toronto, Canada.

Current Motion Pictures

REVIEWED BY ELISABETH EDLAND



Paramount

SENTIMENTAL TOMMY

MANY schools wish to give special juvenile programs during the summer months. For the benefit of those and former inquirers we list herewith three programs recommended by the National Motion Picture League. These programs will be of interest to boys and girls under twelve years of age.

PROGRAM No. 1

"Alice in Wonderland," 3 reels, Exchange, Eskay-Harris. Fairy story by Lewis Carroll.

"Bobby Bumps Gets a Substitute," ½ reel. Cartoon Comedy. Exchange, Educational Film Company.

PROGRAM No. 2

"Alice Through the Looking-Glass," 3 reels, Exchange, Eskay-Harris. Fairy story by Lewis Carroll.

"Bobby Bumps Helps the Book Agent," ½ reel. Cartoon Comedy.

PROGRAM No. 3

"Cinderella," 4 reels, Exchange, Famous Players-Lasky Corporation. Suggested cuts: In part 1 cut all witch scenes and scenes of snakes, toads, etc. In part 2 cut sub-title "Troubled Conscience" and scene

showing visions of witches. In part 3 cut all clock scenes and all visions.

"Bobby Bumps Fly Swatter," ½ reel, Comedy cartoon.

PROGRAM No. 4

"Goldilocks and the Three Little Bears," 1 reel, Educational Film Corporation. Motoy mechanical dolls.

"Kittens," 1 reel, Exchange, Beseler Educational Film Co. A study of kittens.

"Kiddies," 1 reel, Exchange, Select. A prizma, pictures in color.

Sentimental Tommy. 6 reels. Exchange, Paramount. This is a very beautiful film picturization of Barrie's well-known story "Sentimental Tommy." For those who so desire we suggest that one cut may be made. In reel 3, that of the girl sticking out her tongue.

Keeping Up with Lizzie. 6 reels. Exchange, Pathe. Dramatization of Irving Bachel-ler's story, featuring Enid Bennett.

The Lost Romance. 6 reels. Exchange, Famous Players-Lasky Corp. Conrad Nagle, Lois Wilson and Jack Holt. The Spirit of Romance returns to sweeten

the lives of a mother and father, through fear of their child having been stolen. In part 2, cut drinking scene.

Our Farmyard Friends. 1 reel. Exchange, Beseler Educational Film Co. Friendship between dog and rabbit, little chick, first day out of incubator, hen and her high-bred chickens, Japanese hen and family, English game chickens with their foster mother, hen and family of goslings, hen with ducklings, the ducks taking to the water is a cause of worry to the hen; white rabbit, goat and horse, pony, fancy fowl, a turkey-farm. Juvenile.

The Modern Jerusalem. 1 reel. Exchange, Famous Players-Lasky Corp. The City of Zion, students in modern schools, children of ancient Israel in kindergarten; learning to till the soil, orthodox coiffure of older men, Gentiles at a reception at the American Colony, Cooperative Christian Community, Mrs. Spofford, the founder, General Bals, British Administrator, Col. Stores, Military Governor, Dr. Glazebrook, American Consul, Mrs. Richard Mansfield, Burton Holmes, Moslem judge, Grand Mufti Greek patriarch, entertainment by American children, lesson in American history staged.

The Holy City. 1 reel. Exchange, National Exchanges. Scenic views in and about Palestine, Jewish patriarchs, Arabs, street scenes, peddlers, beggars, the Wailing Wall, etc., sub-titles throughout taken from the Bible.

Let's See the Animals. 1 reel. Exchange, National Exchanges. Review No. 49. African lions, Madagascar tree boa, blue-tongued lizard, Mongolian wild horse and colt, coypu rat, its fur, "Nutria," forms a valuable export from Argentina, Australian crow-pigeon, spoon-bill (member of the stork tribe), stone curlew, South American crested screamer, South African ostrich hen, Zebu (the sacred cattle of India), Fallow deer, American elk or wapiti, Australian black swan, African spur-winged goose, American eagle, Bataleur's eagle, brown pelican, American bison, polar bears, tapir from South America, Malayan saddleback tapir, hippopotamus, feeding the alligator, South American caiman (crocodile), Humboldt's woolly monkey, Diana monkey.

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